

THE  
CRITICAL REVIEW.

JULY, 1801.

ART. I.—*Ægyptiaca: or, Observations on certain Antiquities of Egypt. In Two Parts.—Part I. The History of Pompey's Pillar elucidated.—Part II. Abdollatif's Account of the Antiquities of Egypt, written in Arabic, A. D. 1203. Translated into English, and illustrated with Notes. By J. White, D. D. Professor of Arabic in the University of Oxford, &c. Part I. 4to. 11. 1s. Boards. Cadell and Davies. 1801.*

EGYPT, once the source of wonders, the scene of grandeur, the commonly reputed cradle of sciences and arts, is again the object of public and anxious curiosity; nor did Rome herself, previous to the battle of Actium, look with more eager interest for intelligence from this quarter. Egypt is not indeed now what she then was,—the scene of luxury and splendor—the *dépôt* of Oriental riches and gratifications; but the spot is the same. Europe considers her as the portico to the East—as the path to the treasures of Asia, without the circuitous road which modern discovery has supplied, and which England alone can command. These circumstances give an interest to whatever concerns this country; and the antiquary as well as the classical scholar joins with the politician, from views, however, very different, in wishes for more extensive and more correct information. From Dr. White we long since expected to receive an account of Egypt from the writers of the middle ages, who were alone able to fill up the chasm between the pages of antiquity and more modern times. The History of Abdollatif, long promised in an English dress, has at last reached us in its Roman garb, and the second part of the *Ægyptiaca* is designed to bring the information of the historian within the reach of the English reader. The first part relates to Pompey's pillar, which the French, long before the revolution, destined as the ornament of their capital,—an idea which the modern rulers, among their other gigantic designs, have adopted. This pillar, singular in itself from its immense magnitude, is more interesting still from the various systems which have been adopted respecting its original intention, and the person to whose honour it was erected. Dr. White entertains an opinion very different from that

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of his predecessors, which we shall explain in a short analysis we purpose to offer of this part of his work. With him it is not a new idea, but one that has been matured by time and reflection.

‘ To the knowledge of this evidence, though I have hitherto forbore to produce it, I was led more than twenty years ago by the general course of my Oriental studies, and particularly by my attention to a work which ought indeed to have been published long since, but which I have at last had the satisfaction to submit to the consideration of the learned. The perusal of Arabic authors, who lived in Egypt and wrote at a time when that country was singularly eminent in arms and letters, furnished me with valuable materials for illustrating this splendid monument of antiquity: and if by their assistance I shall now be enabled to clear up the doubts that have arisen, and to ascertain (on highly probable grounds) the time of its erection and the name of its founder, it may not be presumptuous to hope that my labour will be repaid by the favourable regard of liberal and enlightened inquirers.’ P. ii.

Our author goes on, however, in a strain somewhat more hyperbolical.

‘ But it is difficult to pursue this inquiry without pausing for a while over those scenes which will unavoidably present themselves to view. In approaching this great object of curiosity, we enter upon a land of wonders; in its history and fate distinguished from all others, and suggesting matter of the most serious and awful reflection. For what country may compare with Egypt in early renown for power, and wealth, and science, when other nations were fed with the produce of her soil, and enriched with the treasures of her wisdom? Where else can we behold such stupendous works of art; which, no less in design than in magnitude, seem almost to exceed the ability of human agents? And, lastly, where shall we find a degeneracy like that of the present race of Egyptians; or where an ancient inheritance of greatness and glory which has been so totally wasted and lost?

‘ Yet the various revolutions under which Egypt repeatedly sunk were not always so injurious and destructive. The conquest of Alexander was followed by the establishment of a new metropolis; an establishment that enriched the country with commerce, and adorned it with the sumptuous elegance of Grecian art: for the city of Alexander, answering the grand conceptions of her founder, became at once the centre of trade and the seat of learning; and in the day of her prosperity exceeded the politeness of Athens, and rivalled the greatness of Rome.

‘ Nor was the condition of Egypt, while under the dominion of her Saracen masters, continually declining or unprosperous. Within this period she resumed for a while some portion of her original splendor; and the epocha is remarkable. She was flourishing, learned, and polite, whilst Europe was immersed in the grossest ignorance and barbarism: and what ancient fables reported of her, that the deities had concealed themselves there, from earth-born rebellion and violence, appeared as an allegory, which was now verified when arts



and letters found there an asylum from that inundation of barbarians which overwhelmed all the kingdoms of Europe.' p. ii.

We have often adverted to this subject, and should not fear to meet even Dr. White on this ground, though himself a host. Egypt was never powerful till after the conquest of Alexander. Often subdued, and seldom conquering, she for ages submitted to the intrusion of the shepherds, and, for a time, to their usurpation. To the Ethiopians she was long subject; the Edomites of the Asiatic coast she dreaded with the most abject fear. Her monuments, except in the æras when under the dominion of a superior race of mankind, were mean and contemptible; nor should the splendor of Greece and Rome, *on the Egyptian shore*, be considered as of Egyptian origin. She fed the Israelites and other nations, by the prudent management of Joseph; but she only fed other countries when under the dominion of sovereigns not her own. We wish this point to be considered more maturely, and should have been happy to have seen Dr. White adverting to it in the style of sober argument, rather than of vague declamation.

\* But an attempt has been made of late to raise this country from its degraded and fallen condition, to restore it to liberty and independence, and replace it in its station among the kingdoms of the earth. Or rather, let us say, that, under the pretence of conferring these unsolicited benefits, a people, regardless of every principle of moral propriety, and every law of civilised nations, has carried thither without provocation all the miseries and horrors of war. It is not improbable that their hopes of success in this atrocious and daring enterprize were encouraged by the reports of certain travellers of their own nation. These men had gone through the land with the sentiments of robbers and spies. They saw in its wealth an object of plunder, and in its weakness and divisions the opportunities of easy acquisition. To minds occupied with such prospects, the face of a country would appear little interesting: the most intelligent of them looked with disgust on the fairest features of Egypt. Volney ascended the river from Rosetta to Cairo, and thus he describes the Delta. "The scenery of the country offers little variety. It has still a few palm-trees, which stand thinner as you advance—villages built with mud walls, and of a ruinous appearance—a boundless flat, which, according to the different seasons, is a fresh water sea, a miry fen, a green carpet, or a dusty field—and on every side a distant horizon loaded with vapours." But although the beauties of the country failed of making an impression, its various produce, both of art and nature, was viewed with eager and avaricious eyes; and the pillar of Alexandria was not omitted in the catalogue of premeditated plunder.

\* This is the key to open the secret meaning of many of their observations. They not unfrequently enumerate all the articles of commerce, by which Egypt might become profitable to France. Its civil and military state is exposed; the expiring authority of the Porte; the small number of mamelukes; their continual dissensions and feuds;

the miserable state of their discipline; and their ridiculous ignorance of the art of war. On the other hand are represented, in the strongest colours, the oppressed condition of the people; their strength in labour, and fortitude in suffering; and, above all, the probability of their taking arms against their oppressors, whenever a favourable opportunity shall offer. Now, if it should be asked, with what view all this has been done, one of the most acute and mischievous of French travellers will supply us with an answer; not directly to the point indeed, but too plain to be mistaken—"I have for some time entertained an opinion," says Volney, "that nothing is easier than to effect in Asia a great revolution both political and civil." P. v.

We have copied much from the luminous pages of our author's preface, because, with the exception just noticed, we can highly commend its spirit and language. We shall now turn to the principal subject of the volume.

Dr. White first notices the various opinions of his predecessors. Pompey, whose name has immortalised the column, of itself singularly stupendous, has confessedly little claim to its being erected either to his honour or memory. That singular character, sir Edward Wortley Montagu, conceived it to have been erected in the name of Vespasian, in consequence of his finding a medal of that emperor under its shaft. This claim our author refutes very satisfactorily, by remarking that Vespasian was always averse to expensive honours, and, on one occasion, when a colossal statue was voted by a city, he held out his hand, saying, 'Place it here; this is the base for it,' requiring the money. The story is related by Suetonius; but Tacitus is also silent, who speaks of Vespasian's residence in Alexandria, and the vision which he saw in the temple of Serapis. The medal, too, has nothing appropriate, and sir Edward was not always remarkable for veracity. The manner in which he found the medal, is said, by those who know the column, to have been only practicable to the man who put it there, and by Sonnini he is accused, from common report, of having expressly contrived this trick.

The next hypothesis is that of Brotier, who, on the authority of Sicard, resting on some half obliterated letters, referred it to Dionysius Ptolemy. Sicard, however, only speaks of eight or ten legible letters out of three or four lines; nor does he rest on these any argument for his opinion. Dr. White adds the description of the pillar from different travellers, particularly to show that the remaining scarcely legible letters exist in too imperfect a state to afford any information.

The column, in Abulfeda's Geography of Egypt, is called Amûd Issawâri, which Michaelis renders the pillar of Severus; and, from this authority, it has been called the pillar of Severus by Savary, Sonnini, and our own countryman Mr. Browne. Without, however, controverting the authority of Abulfeda, Dr.

White contends that the true meaning of *Amûd Issawâri* is the column of the pillars; and undoubtedly the words will bear this meaning. The language, though tautological, is strictly Oriental: and as, at the time when the Arabic language first prevailed in Egypt, there were only two singular columns, the present pillar and Cleopatra's needle, they called the first *Amûd Issawâri*, the column of the pillars; the second *Amûd il Bahri*, the column of the sea. The ruins of Persepolis are, to this day, called 'the forty pillars;' and our author contends that we have the most positive testimony of the Arabic writers of the middle ages, that, in the time of Richard Cœur de Lion, there were more than 400 of these pillars in the immediate vicinity of the column.

But what was the building so vast and magnificent, that 400 pillars should remain for so many ages, and of which one should survive even to the present period? Our author's opinion is artfully introduced by way of digression. We shall state it somewhat differently: he conceives it to have been a part of the splendid remains of the temple of the Alexandrian Serapis.

This ancient temple is noticed by numerous authors, who give, however, no clear idea of its form, but describe it in the indistinct language of stupid wonder, as the most splendid monument of antiquity. The first Ptolemy introduced the deity from the Euxine shores, and fixed the statue in an ancient temple of Isis and Serapis, accommodating the novelty to the ancient superstition, by giving the deity the latter appellation, and adorning the edifice with every decoration architecture would admit. It was apparently completed in the following reign. It is a point of some consequence in the discussion to show that the first Ptolemy established a library, within the verge of his palace, near the new port. This is seemingly mentioned with little design, as a circumstance of no great importance; but it is carefully supported by numerous quotations. These we have examined with some care; and the whole tenor of the evidence speaks of two libraries, of which that in the Serapeum was founded by Ptolemy Philadelphus. In this latter library the translation of the Scriptures by the Seventy was deposited. It is of trivial consequence in the dispute whether the palace library in the Bruchium were superior to that in the Serapeum; or whether the copies preserved in the latter were duplicates, or the more valuable ones. It is enough to remark that the library burnt by Cæsar was not the Serapean, or that it was soon rebuilt and replenished with important works, particularly from the ample and valuable collection of Pergamus. The following passage deserves notice, though perhaps somewhat too ærial.

'In the preceding account, formed from the scanty materials supplied by Greek and Roman writers, no attempt has been made to fix the site of the Serapeum. It is indeed a difficulty which some



writers have acknowledged, and others avoided; and those who profess to decide the question have been more prodigal of conjecture than of proof. My own sentiments on this subject I reserve for another section. I will close this by requesting the reader's attention to the conduct of the two first Ptolemies; which it may be useful to recollect in the course of our future inquiries. For their zealous support of men of talents and learning these princes have been deservedly celebrated in every succeeding age; but in doing this they had assuredly something more in view than merely to gratify their taste for literature, or to obtain a splendid name among the munificent patrons of art and science. There appears at least to be an evident and appropriate benefit which they were well aware this measure would confer upon their new kingdom. The situation of their capital had been happily chosen for the centre of universal commerce. But to obtain the full advantage of this great design, the concurrence and assistance of the native Egyptians became necessary; and the introduction of foreign letters and arts would present itself as an obvious policy to subdue their unsocial temper, and to prepare them for that mutual accommodation and general intercourse which are required in a commercial people. The same object would likewise be promoted by a communion of religious worship: and in this point we may observe the address of the first Ptolemy, in conciliating his new subjects, and flattering the ancient manners of the country. The admonition to establish Serapis in Egypt was pretended to have been communicated to the monarch in a mysterious dream, which he submitted not to Grecian soothsayers, but to sages of their own nation; and, to ensure to the foreign deity a favourable reception among them, he was made to exchange his Attic titles for an Egyptian name\*. The temple likewise which was destined for his abode seemed to offer a fair occasion to this prince for introducing the architecture of his country to notice and favour. What the distinguishing feature of this building was has already been shewn; and from its singular character it is probable that the founder's design was to produce a new example of art, in which the genius of each country should be happily united, and the native boldness of the Egyptian manner combined with the graces and beauties of Grecian elegance.' p. 52.

The Serapean library was that whose treasures were said to have been consumed by the barbarous sentence of the calif Omar. The destruction of the Alexandrian library has been treated with some sceptical hesitation by the historian of the Roman empire, who seldom adopts opinions derogatory to human nature, or beyond human belief. Dr. White supports the occurrence with strong arguments, and adduces the evidence of Macrisi and Abdollatif, who, mentioning Pompey's pillar and the ruins of some adjacent edifice, add, that '*there was the library which Amru Ebn El Aas burnt by the command of the khalif Omar.*' If this evidence be decisive, though we own that some doubts may still be raised, it will ascertain, as our author contends, the fact of the burning

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\* Plut. *Περὶ τῆς αἰῶνος* καὶ *Ὀρίωνος* p. 68.

the library, and its situation. The first royal library was burnt by Julius Cæsar. Here then was the temple of Serapis, the wonder of the world, inferior only to the capital, and the pillar of pillars, perhaps one of its choicest ornaments. This was, in our author's opinion, the work of Ptolemy Philadelphus, and the statue once certainly affixed on the top probably that of his father, whose memory he revered and cherished by numerous representations.

The Appendix is a very important addition. The first article is destined to the defence of the translation of *Amûd Issawâri*, adopted by our author. He proves shortly, but decisively, that it cannot mean the pillar of Severus, but may mean the column of columns, or of the portico. Schultens, whose character for Oriental literature needs no support, thought the same; and Abdollatif, Macrisi, and other authors, mention the existence of 400 other pillars of the same kind in this spot, which were broken in pieces by a governor of Alexandria (*Karaja*) and thrown into the sea to prevent the access of an enemy's fleet.

The second number of the appendix relates to the site of the Serapeum; and Dr. White defends his system by the authority of Strabo, Macrobius, and Clemens Alexandrinus. It appears certain, from the quotations adduced, that the Serapeum Rhacotis was very different from the Rhacotis of Strabo; and hence all the confusion of its site seems to have arisen. From a passage in Cyril, hitherto overlooked, a great part of the subject may be elucidated. It is in the sixth volume of his works, *Contra Julianum*, p. 13. We shall, however, copy only our author's conclusions.

' It appears then, 1st. that Rhacotis and Serapis signify in the ancient Coptic one and the same thing, the Egyptian Pluto; and that the name of this deity was given to the district where his temple was situated is highly probable. The building itself seems to have been called Serapeum, and the spot where it stood Rhacotis.

' 2dly. Cyril not only furnishes us with new light as to the meaning of the word, but also with a new geographical position, fully confirming those we have already produced. For whilst Strabo tells us that the Serapeum was situated within the canal going from the port of Eunostus to the lake Mareotis; and Clemens, that it was connected with a promontory (which we suppose to be that very eminence on which Pompey's pillar stands); Cyril expressly informs us that it lay not far from Necropolis: for no other meaning, I think, can be assigned to *ΤΟΙΣ ΜΝΗΜΑΣΙ ΓΕΙΤΟΝΑ ΤΟΝ ΝΕΩΝ ΕΠΟΙΗΣΑΝ. ΤΟ\**: and if the reader will cast his eye on the exact copy I present to him of D'Anville's two plans of Alexandria, he will see at once the mistake of that eminent geographer, and the striking coincidence of

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\* That the Serapeum and Necropolis were not far asunder we learn from the express testimony of Strabo; lib. xvii. cap. iv. p. 1145. edit. Amstel.

those positions which are assigned to the Serapeum by Greek and Roman writers.' P. 109.

The third number relates to the pillar itself. Its dimensions have been often given; and we shall only remark that it rests on some loose stones, particularly on one which contains several hieroglyphics *reversed*. From examining all the evidence, it does not appear that it was originally erected on this only as a pivot. The adjoining supports have been loosened by violence. It is clear, however, from these circumstances, that the ground on which it was built was artificial, or the foundation insecure. It is equally evident, as has been alleged, that it was erected by a race who did not regard the hieroglyphics as sacred characters; and indeed, if Alexandria were built, as asserted, from the ruins of Memphis, while the architect carefully erased from the stones the hieroglyphics that met the eye for fear of giving offence, he might, in his opinion, have left them with safety where they most probably would never be discovered.

Various plans and views illustrate this work, which, on the whole, we have read with interest, pleasure, and conviction. It is, or has been, the scene of what may be styled a decisive contest for the East. The new (comparatively new) ground on which the pillar stands is the outwork of the fortifications of Alexandria,—a spot on which one of the last stands will be made, should the French be finally defeated. The die perhaps is already cast; and the great event, apparently the greatest of modern times, will be known before the publication of the present article.

ART. II.—*An Account of Travels into the Interior of Southern Africa, in the Years 1797 and 1798: including cursory Observations on the Geology and Geography of the Southern Part of that Continent; the Natural History of such Objects as occurred in the Animal, Vegetable, and Mineral Kingdoms; and Sketches of the Physical and Moral Characters of the various Tribes of Inhabitants surrounding the Settlement of the Cape of Good Hope. To which is annexed, a Description of the present State, Population, and Produce of that extensive Colony; with a Map, constructed entirely from actual Observations made in the course of the Travels. By John Barrow, late Secretary to the Earl of Macartney, &c. 4to. 11. 10s. Boards. Cadell and Davies. 1801.*

THE territory adjacent to the Cape may be regarded as that portion of Africa which is now best known by repeated descriptions. It is, however, to be regretted that the papers and drawings of the late colonel Gordon were not purchased by the British government when offered by his widow, as they con-



gained many particulars concerning regions unvisited by other travellers. The present work may be safely classed among the chief and most authentic relative to this important colony, which embraces a vast and variegated extent of country. Geographers, however, observe that the map, though apparently drawn up with great care, does not always correspond with the longitudes and latitudes mentioned by the author; and it would seem, from a Dutch drawing, that one of the little lakes to the east of Mossel Bay opens to the sea, forming a small creek, the shores of which are covered with wood fit for fuel.

But trivial mistakes do not injure the general merit of the work, which may be classed among the most judicious and intelligent books of travels. In the first chapter Mr. Barrow gives a general view of the colony, and a particular description of the promontory from which it derives its name. He observes that, in the year 1620, about thirty years antecedent to the establishment of the Dutch colony, two commanders of ships belonging to the English East-India company took formal possession of the Bay of Saldanha, a little to the north of Cape Town. This settlement, however, if such it can be called, was not supported by the British government until the year 1650: and the English, Portuguese, and Dutch had indiscriminately refreshed their crews at the Cape. The Dutch colony consisted of only 100 males and as many females, yet the present population is computed at 20,000.

The difficulties that for a time impeded the extension of the settlement were principally occasioned by the number of wild beasts of various kinds that swarmed in every part of the country. In the private journal of the founder of the colony it is noticed, that lions and leopards, wolves and hyænas, committed nightly depredations, for some time after the first establishment, under the walls of the fort. The opposition of the native Hottentots seems to have given them little interruption. They soon discovered the predominant passion of this weak and peaceable people for spirituous liquors, and that a bottle of brandy was a passport through every horde. With this and tobacco, iron, and a few paltry trinkets, they purchased a part of the country and of their stock of cattle, and then took the rest by force. A cask of brandy was the price of the whole district; and nine inches in length of an iron hoop the purchase of a fat ox. Deprived, by their passion for intoxicating liquors and baubles, of the only means of existence, the numbers of the natives began rapidly to decline; and the encroachments of the settlers were in proportion to the diminution of the obstacles. Finding it unnecessary to limit the extent of their possessions, the policy of the government kept pace with the propensity of its subjects to spread themselves wide over the country. It foresaw that a spirit of industry, if encouraged in a mild and temperate climate, and on a fertile soil, might one day produce a society impatient of the shackles imposed on it by the parent-state. It knew, that to supply to its subjects the wants of life without the toil of la-

hour or the anxiety of care, to keep them in ignorance, and prevent a ready intercourse with each other, were the most likely means to counteract such a spirit. It granted lands, therefore, on yearly leases, at the small fixed rent of twenty-four rixdollars, (not five pounds sterling,) in any part of the country. A law was also passed, that the nearest distance from house to house was to be three miles, so that each farm consisted of more than five thousand acres of land, and consequently was rented at the rate of something less than a farthing an acre. From a scarcity of water it frequently happened that many farms were at twice that distance from each other. No land was granted in property except in the vicinity of the Cape. As the Dutch advanced, the natives retired; and those that remained with their herds among the new settlers were soon reduced to the necessity of becoming their servants.

No permanent limits to the colony were ever fixed under the Dutch government. The pastoral life that the peasantry of the remote districts at all times adopted required a great extent of country to feed their numerous herds; and the imbecility and easy temper of the adjacent tribes of natives favoured their avaricious views; and the government were either unwilling, or thought itself unable, to restrain them. Having no kind of chart nor survey, except of such districts as were contiguous to the Cape, it possessed a very limited and imperfect knowledge of the geography of the remoter parts, collected chiefly from the reports of the peasantry, fallacious often, through ignorance or design, or of those who had made excursions for their profit or pleasure, or from expeditions sent out by order and at the expence of government; and the object of these, it would appear, was with the view rather of carrying on a lucrative trade with the bordering tribes of natives, than to supply useful information respecting the colony. Attended with the parade of a military guard, surgeons, land-surveyors, burghers with waggons, oxen, horses, and Hottentots without number, not one of them has furnished a single sketch even towards assisting the knowledge of the geography of the country. The only persons who appear to have travelled with no other view than that of acquiring useful information were the governor Van Plettenberg and the late colonel Gordon. These two gentlemen fixed, upon the spot, the boundaries of the colony, as they now stand, to the eastward. To complete the line of demarcation, through the heart of the country to the western shore, was one of the objects of the several journeys that supplied the materials of the following pages. The chart that accompanies them was undertaken and executed by the order of the earl of Macartney in the years 1797 and 1798, when these journeys were made. It was constructed entirely from actual observations of latitude and of bearings, estimation of distances, and frequent angular intersections of remarkable points and objects.' p. 6.

Our intelligent author then informs us that the mean length of this important colony is 550, and the mean breadth, 233 English miles, comprehending an area of 128,150 miles square. A great part, however, is an unprofitable waste, consisting of level plains of hard clay, thinly sprinkled over with crystalline

sand, with a few tufts of acrid, saline, and succulent plants. These plains, with chains of barren mountains, generally run east and west, and compose at least one half of the territory.

‘ The first great chain of mountains that runs east and west, encloses, between it and the southern coast, an irregular belt of land from twenty to sixty miles in width, indented by several bays, covered with a deep and fertile soil, intersected by numerous streamlets, well clothed with grass and small arboreous or frutescent plants, well wooded in many parts with forest-trees, supplied with frequent rains, and enjoying, on account of its proximity to the sea, a more mild and equable temperature than the more remote and interior parts of the colony.

‘ The next great chain is the Zevarte Berg, or Black Mountain. This is considerably more lofty and rugged than the first, and consists in many instances of double, and sometimes treble, ranges. The belt enclosed between it and the first chain is about the mean width of that between the first and the sea; of a surface very varied, composed in some parts of barren hills, in others of naked arid plains of clay, known to the natives, and also to the colonists, by the name of Karroo; and in others of choice patches of well-watered and fertile grounds. The general surface of this belt has a considerable elevation above that of the first; the temperature is less uniform; and from the nature of the soil, as well as the difficulty of access over the mountains, which are passable only in few places, this district is much less valuable than the other.

‘ The third range of mountains is the Nieuwveldt's Gebergte, which, with the second, grasps the Great Karroo or arid desert, uninhabited by a human creature. This desert, making the third step or terrace of Southern Africa, is greatly elevated above the second; is near 300 miles in length from east to west, and eighty in breadth; is scarcely ever moistened by a shower of rain; exhibits a surface of clay, thinly sprinkled over with sand, out of which a few shrivelled and parched plants here and there meet the eye, faintly extending their half withered fibres along the ground, and struggling, as it were, to preserve their existence against the excessive heat of one season of the year and the severe frosts of the other.

‘ The country likewise ascends from the western coast towards the interior in successive terraces, of which the most elevated, called the Roggeveld, falls in with the last-mentioned chain of mountains, the Nieuwveldt. The whole tract of country to the northward of the Cape is much more sandy, barren, and thinly inhabited than to the eastward, in which direction it increases in beauty and fertility with the distance.

‘ Such is the general outline of the territory that is comprehended under the name of the Cape of Good Hope. It is divided into four districts, over each of which is placed a civil magistrate called a landrost, who, with six hemraaden, or a council of country burghers, is vested with powers to regulate the police of his district, superintend the affairs of government, adjust litigations, and determine petty causes. Their decisions, however, are subject to an appeal to the court of justice in Cape Town. The four districts are; that of the Cape; of Stellenbosch and Drakensteen; of Zwelldam; and of



Graaff Reynet; and they were successively colonised in the order here mentioned.' P. 10.

Mr. Barrow next describes the environs and town of the Cape, and points out improvements which may be made in the adjacent districts. The chief deficiency is in fuel; and, upon boring, a kind of coal was found, somewhat resembling the boggy coal of Devonshire; but, from the account of the strata, this seems to have been merely superficial, nor do we remember that that kind of coal is found in repeated strata or at great depths. The catalogue of fruits produced at the Cape is not a little ample; and about 700 pipes of wine are made annually, of which from 50 to 100 consist of the luscious wine known in England by the name of Constantia, the produce of two farms lying close under the mountains, midway between Table Bay and Simon's Bay. The grape is muscatel, fully ripe, and no stalks admitted. Our hot-houses abound with numerous bulbous roots from the Cape, among which are the singularly beautiful ixias. The heaths and other plants of the Cape are well known; and Mr. Barrow has subjoined a good account of zoölogy.

Our author then proceeds to a particular description of the celebrated promontory called the Cape of Good Hope, which we must transcribe as an interesting passage.

'The first appearance of so stupendous a mass of naked rock as the Table Mountain cannot fail to arrest, for a time, the attention of the most indifferent observer of nature from all inferior objects, and must particularly interest that of the mineralogist. As a description of this mountain will, with few variations, answer to that of almost all the great ranges in Southern Africa, it may not perhaps be thought too tedious to enter into a detail of its form, dimensions, and constituent parts.

'The name of table land is given by seamen to every hill or mountain whose summit presents to the eye of the observer a line parallel to the horizon. The north front of the Table Mountain, directly facing the town, is a horizontal line, or very nearly so, of about two miles in length. The bold face that rises almost at right angles to meet this line is supported, as it were, by a number of projecting buttresses that rise out of the plain and fall in with the front a little higher than midway from the base. These, and the division of the front, by two great chasms, into three parts, a curtain flanked by two bastions, the first retiring and the others projecting, give to it the appearance of the ruined walls of some gigantic fortress. These walls rise above the level of Table Bay to the height of 3,582 feet, as determined by Captain Bridges of the royal engineers, from a measured base and angles taken with a good theodolite. The east side, which runs off at right angles to the front, is still bolder, and has one point higher by several feet. The west side, along the sea shore, is rent into deep chasms, and worn away into a number of pointed masses. In advancing to the southward about four miles, the mountain descends in steps or terraces, the lowest of which communicates

by gorges with the chain that extends the whole length of the peninsula. The two wings of the front, one the Devil's Mountain, and the other the Lion's Head, make in fact, with the Table, but one mountain. The depredations of time and the force of torrents having carried away the looser and less compact parts, have disunited their summits, but they are still joined at a very considerable elevation above the common base. The height of the first is 3315, and of the latter 2160 feet. The Devil's Mountain is broken into irregular points; but the upper part of the Lion's Head is a solid mass of stone, rounded and fashioned like a work of art, and resembling very much, from some points of view, the dome of St. Paul's placed upon a high cone-shaped hill.

These three mountains are composed of a multitude of rocky strata piled on each other in large tabular masses. Their exact horizontal position denote the origin of the mass to be neptunian and not volcanic; and that since its first formation no convulsion of the earth has happened in this part of Africa sufficient to have disturbed the nice arrangement of its parts. The strata of these postdeluvian ruins, not being placed in the order of their specific gravity, might lead to the conclusion that they were deposited in successive periods of time, were it not for the circumstance of their lying close upon each other without any intermediate veins of earthy or other extraneous materials. The stratification of the Cape peninsula, and indeed of the whole colony, is arranged in the following order:

The shores of Table Bay, and the substratum of the plain on which the town is built, compose a bed of a blue compact schistus, generally placed in parallel ridges in the direction of north-west and south-east, but frequently interrupted by large masses of a hard flinty rock of the same colour, belonging to that class of aggregated stones proposed by Mr. Kirwan to be called granitelles. Fine blue flags, with whitish streaks, are procured from Robben Island, in the mouth of Table Bay, which are used for steps and for paving the terraces in front of most of the houses.

Upon the schistus lies a body of strong clay, coloured with iron from a pale yellow to deep red, and abounding with brown foliated mica. Embedded in the clay are immense blocks of granite, so loosely cemented together that the constituent parts are easily separable by the hand. The mica, the sand, and indeed the whole bed of clay, seem to have been formed from the decomposition of the granite. Between the Lion's Head and the sea are vast masses of these aggregated stones entirely exposed. Most of them are rent and falling asunder from their own weight: others are completely hollowed out, so as to be nothing more than a crust or shell; and they have almost invariably a small aperture on that side of the stone which faces the bottom of the hill or the sea-shore. Such excavated blocks of coarse granite are very common on the hills of Africa, and are frequently inhabited by runaway slaves.

Resting on the granite and clay is the first horizontal stratum of the Table Mountain, commencing at about five hundred feet above the level of the sea. It is siliceous sand-stone of a dirty yellow colour. Above this is a deep brown sand-stone, containing calciform ores of iron, and veins of hematite running through the solid rock.

Upon this rests a mass, of about a thousand feet in height, of a whitish-grey shining granular quartz, mouldering away in many places by exposure to the weather, and in others passing into sand-stone. The summit of the mountain has entirely undergone the transition into sand-stone; and the skeletons of the rocks, that have hitherto resisted the ravages of time, are surrounded by myriads of oval-shaped and rounded pebbles of semitransparent quartz that were once embedded in them. Those pebbles having acquired their rounded form by friction, when the matrix, in which they are still found buried, had not assumed the form and consistence of stone, and the situation of this stratified matrix on blocks of primæval granite, clearly point out a grand revolution to have taken place on the surface of the globe we inhabit. No organized remains, however, of the old world, such as shells buried in the rock, petrefactions of fishes, or impressions of plants, appear on the sides of the Table Mountain, as has been asserted.' P. 33.

The meteorology of the Cape is afterwards described, and followed by some ethical remarks, particularly on the state of the slaves and of education. Every Dutchman was a kooknan, or merchant, a term which was regarded as a title of honour; while, as our author observes, the merchant is classed, by the Chinese, among the lowest members of society. There being no amusements except balls, the day is chiefly passed in sensual gratifications. The warmth of the climate has somewhat dispelled the Dutch phlegm, particularly among the fair sex, whose delicacy of fibre renders them more susceptible of external impressions; but the young men remain awkward and unsociable. Few of the male inhabitants associate with the English, except such as hold employments under the government. It appears that the conduct of their conquerors has been gentle and conciliating. In the distant provinces, particularly that of Graaff Reynet, republican principles, or those fashionably styled jacobinical, began to prevail, and the first care of lord Macartney was to stifle them; for which purpose Mr. Barrow, his secretary, author of the present work, was dispatched to the extreme eastern limits of the colony, and his journey is detailed in the second chapter.

For a minute account of the journey through the Karroo, or desert, we must refer to the work, which presents many interesting observations in botany and zoölogy.

'The valley of Roode Sand is about thirty miles in length, and is inhabited by about forty families. Quitting this division, the country becomes wild, and almost uninhabited. Bogs, swamps, and morass covered with rushes and sour plants, large tracts of naked hard clay, deep sandy roads, pools of stagnant water, and those infallible indications of a barren soil, hillocks of ants, are the chief objects that meet the eye of the traveller. For several miles together no human habitation makes its appearance. In this dreary country there was nothing to engage the attention but the vast chain of



mountains on the left which we were shortly to pass, and which here began to round off into an easterly direction. This branch was much more wild, lofty, and barren than that through which the Kloof of Roode Sand opens a passage. They consisted of immense columnar masses of naked sand-stone, of a red ferruginous colour, passing in places into steel-blue. Their corroded and jagged tops, like the battlements of so many towers or minarets, leaned from their bases, and seemed to owe their only support to each other. The strata were here inclined to the eastward, in an angle of about forty degrees, and seemed as if ready to slide down over each other. Still they were uniform, and had evidently never been disrupted by any subterraneous eruption or concussion. On the opposite side of the dale, however, stood a long range of hills, which had every appearance of volcanic origin. Some were perfect cones; others truncated at the summit in the manner of those on which craters are generally found. Hills like these, standing each on its proper base, and so very different from any that had yet been seen, were too interesting to pass. They were found to be composed of quartz, sand-stone, and iron; not, however, stratified like the great chains, but torn and rent into large fragments. There was no lava; nor did it appear that any of the stones had undergone fusion. There was no blue slate in their sides, which most probably would have been the case had they been thrown up by any subterranean impulse, the whole base of the plain being composed of it.' p. 72.

The manner of life of the distant planters affords a pleasing and curious topic: their habitual and unconquerable indolence is balanced by their hospitality. The tribe of Hottentots styled Bosjesmans, or men of the thickets, is so called because they lurk in the woods, whence they are said to destroy passengers with poisoned arrows.

'A boor from Graaff Reynet being asked in the secretary's office, a few days before we left the town, if the savages were numerous or troublesome on the road, replied he had only shot four, with as much composure and indifference as if he had been speaking of four partridges. I myself have heard one of the humane colonists boast of having destroyed with his own hands near three hundred of these unfortunate wretches.' p. 85.

These and other cruelties of the Dutch, as here narrated with every appearance of truth and candour, may give rise to various reflexions. Before we had perused this work, the restoration of the Dutch colonies appeared to us a measure of indifference, if not even eligible; but the interests of humanity constrain us to demur, and to wish that these colonies may remain under the more benignant authority of the English, who, in spite of their mercantile spirit, still retain principles of honour and benevolence;—while the very soul of the Dutchman is money, and hard and unfeeling as the metal itself.

The width of the Buffalo river Mr. Barrow computes at fifty

yards; but the water is so shallow as scarcely to form a current. The *saisola* is found in such abundance, that the *barilla* arising from it might perhaps supply the consumption of Great-Britain. The hills in the vicinity are of purple-coloured slate, covered with turf; and the zebra is seen in small herds. This beautiful animal, though untameable by Dutch cruelty, might perhaps be gradually reclaimed by mild treatment, at least in two or three generations. A good account of the ostrich is subjoined: it is singular that the eggs often contain small oval pebbles of a pale yellow colour, which might deserve to be analysed. The rivers in general roll a small quantity of water over a very wide expanse, being abandoned to every deviation of nature. The beds of nitre which are found in these regions occasion singular refractions of the atmosphere, resembling distant hills. On arriving at the Drosty, or residence of the landrost, they were received by the farmers, and welcomed with some discharges of musketry.

In the third chapter Mr. Barrow describes a journey to the land of the Kaffers on the east of the Dutch settlement, whither he went to settle some differences concerning encroachments. Many intelligent and interesting remarks arise in the course of this journey. The lion Mr. Barrow represents as a treacherous animal, like others of the feline tribe. This animal, so much vaunted by poets, is also the most indolent of the beasts of prey, and never pursues except when urged by famine.—The cows seldom yield above two quarts of milk a-day.

‘ In the southern part of Africa, where snakes are every where met with in great abundance, the fact with regard to their fascinating power over birds is so well known that very few of the peasantry will hesitate to vouch for the truth of it from personal observation; but I have never heard it supposed here that the influence of the charm was extended to the human species, as has been asserted, seemingly on good authorities, to be the case in parts of Asia and North America.’  
P. 140.

Near the mouth of Van Staaden's river is found galena and lead ore, with indications of a mine of considerable importance. The account of the manners of the Hottentots is curious and minute, and may be classed among the most exact and authentic.

‘ We had not travelled many miles beyond the Hassaigai-bosch river till the discovery of the whole surface of the country in flames indicated our approach to some of the stations of the Kaffers. We pitched our tents in fact at night on the banks of the Kareeka, amidst several hundreds of these people, who, on our approach, came swarming out of the thick shrubbery that skirted the river. A party of women were the first who advanced to salute us, laughing and dancing round the waggon, and putting on all the coaxing manners they could invent, in order to procure from us tobacco and brass buttons. Good temper, animation, and a cheerful turn of mind, beamed in all their countenances. We found them to be modest without reserve;

extremely curious without being troublesome; lively but not impudent; and sportive without the least shadow of being lascivious. Their personal charms were not of a very captivating nature, though, getting over the prejudice of colour, which was that of a dark glossy brown verging on black, several of them might have been accounted handsome. The rapid movement of their dark sparkling eyes gave animation to their countenances: their teeth were beautifully white and regular; they had neither the thick lips nor flat noses of Africans in general; and the whole contour of the face and head was equally well formed as those of Europeans; but the most striking feature in their character was a degree of sprightliness, activity, and vivacity, that distinguished them from the women of most nations but little civilized, who are generally reserved to strangers. Bordering upon the country of the Hottentots, their manners, their persons, and their whole character, seemed to be as widely removed from this phlegmatic race as the equator from the pole. The Hottentot young women had much the advantage, however, of the Kaffers in point of figure. The latter were mostly of low stature, very strong-limbed, and particularly muscular in the leg; but the good humour that constantly beamed upon their countenances made ample amends for any defect in their persons.

‘The men, on the contrary, were the finest figures I ever beheld; they were tall, robust, and muscular; their habits of life had induced a firmness of carriage, and an open manly manner, which, added to the good nature that overspread their features, shewed them at once to be equally unconscious of fear, suspicion, and treachery. A young man about twenty, of six feet ten inches high, was one of the finest figures that perhaps was ever created. He was a perfect Hercules; and a cast from his body would not have disgraced the pedestal of that deity in the Farnese palace. Many of them had indeed very much the appearance of bronze figures. Their skins, which were nearly black, and their short curling hair, were rubbed over with a solution of red ochre, and the tint it produced on the dark ground was very far from having any disagreeable effect. Some few were covered with skin-cloaks, but the greater part were entirely naked. The women wore long cloaks, that extended below the calf of the leg; and their heads were covered with leather-caps ornamented with beads, with shells, and with pieces of polished copper and iron, that were disposed in a variety of forms; but the fashion of the cap was nearly the same in all.’ p. 168.

The account of the conferences and the subsequent arrangement affords a pleasing picture of savage manners; and the description of the domestic life and customs of the Kaffers is concise and instructive. Mr. Barrow concludes that they are a colony of Bedouins or wandering Arabs, from some resemblance in their manners. By his account they differ in colour, features, form, disposition, manners, and language, from all the surrounding nations; but the last mentioned circumstance, that of the language, ought to have been compared with the Arabic, or submitted to some eminent linguist. The short vocabulary here



given seems to confirm Mr. Barrow's assertion, that the Kaffer tongue differs as much from the Hottentot as from the English.

The remainder of this interesting work we must reserve for a future article.

ART. III.—*General Zoölogy, or Systematic Natural History.* By George Shaw, M.D. F.R.S. &c. With Plates from the first Authorities and most select Specimens, engraved principally by Mr. Heath. Vol. II. in Two Parts. 8vo. Large Paper 3l. 3s. Small Paper 1l. 16s. Boards. Kearsley. 1801.

IN our review of the first volume of this work\* we explained our author's general plan, and pointed out some of the more interesting novelties, and the more striking improvements. Many of minuter kinds, though not of less importance, were within the province of the scientific inquirer, but not easily adapted to a journal of this nature:—*In tenui labor, at tenuis non gloria.*

The second volume concludes the mammalia; and the author, in the third, means to proceed to the amphibia, which he expects to be able to comprise in a single volume. In noticing this before us, we shall pursue our former plan, and select some of the more important improvements only.

The order, glires, which follows, in the arrangement, that which concluded the first volume, is not a very interesting one. The first genus is the porcupine. In the account of this animal, the old fable of darting its quills, when angry, is disproved; but the truth is nearer to the tale than has been supposed: and, indeed, a work to show how many supposed vulgar errors are founded on facts would be highly interesting. The porcupine shakes himself occasionally, and sometimes when angry. With the concussion the loose quills only are separated; but they are separated with such violence, as slightly to wound any animal in their way. The Mexican porcupine Dr. Shaw considers as a species; though, in Gmelin's edition of the System of Nature, it is supposed to be a variety only of the prehensile porcupine. The brush-tailed porcupine has hitherto been only delineated in Buffon's Supplement.

\* This animal, which is described and figured in the seventh supplemental volume of the Count de Buffon's History of Quadrupeds, is a native of Malacca. It differs, according to that author, from the common porcupine, in several particulars, and especially in the form and length of its tail, which is naked, scaly, about a third of the

\* See Crit. Rev. Vol. XXXI. New Arr. p. 18.

length of the body, and terminated by a tuft of long flat hairs, or rather small white laminæ, resembling strips of parchment. The body measures fifteen or sixteen inches, and is consequently less than that of the European porcupine; the head also is longer in proportion; and the snout, which is covered with a black skin, is furnished with whiskers of five or six inches in length: the eyes are small and black; the ears smooth, round, and naked: there are four toes, united by a common membrane, on the fore feet, with only a tubercle in place of a fifth toe: the hind feet have five toes, united in a similar manner by a membrane somewhat smaller than that of the fore feet: the legs are covered with blackish hair: the flanks and upper parts of the body are whitish, and covered with spines shorter than those of the common porcupine, and of a peculiar shape, being a little flattened, and channeled with a longitudinal furrow; they are white at the point, and black in the middle, and many of them are black above and white below; and from this mixture results a varying cast of black and white over the whole body of the animal.

'This species, like others of its genus (which Nature seems to have provided with defensive weapons only), possesses a kind of instinctive fierceness: when approached it stamps with its feet, and appears to inflate itself, raising and shaking its quills. It sleeps much by day, and is active only by night. It eats in a sitting posture, holding apples and other fruits between its paws, peeling them with its teeth: it is particularly pleased with stone fruits, and especially with apricots: it will also eat melons, and is never observed to drink. The above description was drawn up from two of these animals in a living state, at Paris, in the year 1777.' P. II.

The genus *mus* of Linnæus, though defined with sufficient precision, was found to comprise several species of discording appearances and manners. We have already noticed the separation of the *jerboa*; and the genus which follows the *hystriæ*, viz. the *cavy*, was once included among the *mures*. It was certainly proper to separate the *cavy*; but whether some of the species are accurately arranged under this genus may admit of a doubt. The *leporine cavy*, marked in this system as a variety, with a *quære*, is the *Javan cavy* of Pennant,—a name certainly improper, since it is not an Indian animal.

The *beaver* is now sufficiently known, and its great sagacity is well described in the words of Buffon. Some doubts have, however, been lately suggested, whether their plans are really concerted with the judgment which has been supposed to influence them: and we are surprised that Dr. Shaw, who in general suffers nothing to escape him, should not have noticed this circumstance.

The *rats* follow: and the *musk rat*, which Linnæus and Pennant considered as a species of *beaver*, is now, with Gmelin and Schreber, more properly restored to the present genus. It affords, however, little important novelty, though it may furnish some room for remark. Hanging a bell about a rat's neck, it is

said, will drive away every other ; and if several mice are confined together, they will nearly destroy each other, and the remaining conqueror will continue the determined enemy of his species. The Bandicote rat has not been described : it is equal or superior to a rabbit in size, and, in shape and general appearance, resembles the Norwegian. The colour is grey, the ears naked and round, and the two exterior toes of the hind feet are shorter than the rest. It is a native of India, and resembles the Perchal rat, described in Buffon's seventh supplemental volume. The small harvest mouse was first noticed by Mr. White of Selburne, and described by Pennant only. The Scherman rat, first described by Mr. Hermann in 1776, is also noticed by Mr. Pennant, and in no other system. The curious migration of whole hordes of the mus Lemmus is now sufficiently known ; but other species, particularly the mus œconomicus, migrates also like the Lemmus. The Hamster rat remains torpid during the winter ; but it appears, from observation, that this is owing to the exclusion of atmospheric air rather than from cold. The account of the mus bursarius, the most extraordinary of the pouched rats, we shall transcribe, not only from its being singularly curious, but from its correcting, in part, the description in the fifth volume of the Linnæan Transactions.

#### ‘ CANADA RAT.

‘ This, which is a species but lately discovered, seems to be the most remarkable of all the pouched rats for the proportional size of the receptacles. It is a native of Canada ; and the individual here figured was taken by some Indians, in the year 1798, and afterwards presented to the lady of governor Prescott. It is about the size of a brown or Norway rat, and is of a pale greyish-brown colour, rather lighter beneath : the length to the tail is about nine inches ; and that of the tail, which is but slightly covered with hair, about two inches : the legs are short ; the fore-feet strong, and well adapted for burrowing in the ground, having five claws, of which the three middle ones are very large and long ; the interior much smaller, and the exterior very small, with a large tubercle or elbow beneath it. The claws on the hind-feet are comparatively very small, but the two middle are larger than the rest, and the interior one is scarce visible : the teeth are extremely strong, particularly the lower pair, which are much longer than the upper : the ears are very small. This species is described in the fifth volume of the Transactions of the Linnæan Society : but I must observe, that, by some oversight in the conduct of the figure there given, the claws on the fore-feet are represented as only three in number, and are somewhat too long, weak, and curved. The engraving in the present plate is a more faithful representation, and is accompanied by an outline of the head, in its natural size, as viewed in front, in order to shew the teeth and cheek-pouches. The manners of this species are at present unknown ; but it may be concluded that it lays in a stock of provisions, either for autumnal or winter food. The pouches of the individual specimen above de-



scribed, when first brought to governor Prescott, were filled with a kind of earthy substance: it is, therefore, not improbable that the Indians, who caught the animal, might have stuffed them thus, in order to preserve them in their utmost extent.' P. 100.

The blind rat is apparently without eyes or ears. The organs, which are in the place of eyes, are covered with a skin; though, as is remarked, they may enable the animal to distinguish daylight. This, however, is of little use; for he seems entirely adapted to a subterraneous life.

The marmot differs little from the mures; and were not that genus somewhat overloaded, we should doubt the propriety of separating them. Their appearance and their manners approach too nearly to admit, in a scientific view, of their separation. They are all torpid during the winter, but offer no subject of remark.

The lively squirrel is the next genus: its manners are uniform, and the genus is wholly natural, except in one or two points. Seba's Virginian flying squirrel is, in Dr. Shaw's opinion, the *sciurus sagitta* of Linnæus; and with great reason, as the flying membrane, in this species alone, extends from the head downward. Yet we cannot help thinking, that this, with some others of the *flying* squirrels, should be removed to a separate genus, as approaching at least the *colugo*, if not the *lemur*. They have not yet been sufficiently examined.

The dormouse offers one or two new species; but, as they have been described by Pennant, we shall not enlarge on them. Dr. Shaw thinks the *myoxus chrysurus* belongs rather to the porcupines; and, in this, he coincides with Schreber.

The jerboa is, in a great measure, a new genus. The species formerly known agreed very nearly with the rat, and were classed with it. Those hitherto noticed, chiefly by Pennant, Pallas, and Sonnini, are accurately figured and described. They may be said to be the connecting link between the rat and the hare; but we can scarcely think, with the French naturalist, that the jerboa approaches the birds. The hare or the greyhound, whose swiftness consists in their bounding course, would have equal pretensions to the honour.

The hare, the next genus, resembles somewhat, in the anatomical structure of the stomach, the ruminant animals: it is almost capable of ruminating, and has sometimes excrescences, from the head, resembling horns. We do not perceive that Dr. Shaw has noticed the antipathy of the rabbit to the hare, to which the latter often falls a victim. Hares will indeed grow familiar with rabbits, but they will do the same with hounds; and there are few kennels near which hares may not be found, if there be tolerable covers. No genuine sportsman, on this account, uncouples near his home.

The hyrax approaches very closely the cavy: no animal of

this genus, particularly new, or unknown, is noticed in the present work. The Syrian hyrax, the ashkoko of Bruce, is supposed to be the saphan of the Scriptures, translated by the term rabbit.

In the genus *camelus* we find no particular improvement. The scepticism of some late writers, who deny the existence of the receptacle of water, is not noticed, and perhaps does not deserve attention. The confusion in authors, respecting the *C. huanacus*, the *allo-camelus*, and the *cervo-camelus*, is properly remarked; and, as Dr. Shaw observes, these may be found to be varieties only of some new species, or of one formerly known.

The genus *moschus* offers also little subject of remark. It may be proper to diffuse our author's candid confession of an oversight; viz. that the animal, described as the *moschus pygmæus*, in the Naturalist's Miscellany, and by Mr. Pennant, is in reality the Java musk; the small '*ungulæ succenturiatæ*' having been overlooked. Dr. Shaw's very candid observations respecting the Leverian musk merit our particular regard.

#### ' LEVERIAN MUSK,

' This species, if such it really be, seems to have been first figured by Seba, who assures us that it is a native of Surinam, and describes it as of a ferruginous colour, thickly spotted with white, except on the head, breast, and belly. He is not very clear in his expressions relative to its size; but it seems to rank among the very small species, such as the *Javanicus*, *pygmæus*, &c. The animal described and figured in the first volume of the *Museum Leverianum*, under the title of *moschus delicatulus*, or small spotted musk, appears so very nearly allied to that of Seba, that it is in all probability the same. It is, however, whitish beneath the neck and breast, and the tail is a trifle longer and thinner than in Seba's figure, and not so well covered with hair. In size it scarcely exceeds that of the pygmy musk.

The figure given in the *Museum Leverianum* is introduced by Mr. Schreber into his work on Quadrupeds under the same title, viz. *moschus delicatulus*. I must, however, confess myself to be not without some suspicion, from the fineness and closeness of the hair, in the above-mentioned specimen, that it is rather a very young animal than of its true size: it must consequently be considered as doubtful. In the form of its teeth it nearly resembles the *M. Javanicus*, and some others, having the two middle cutting-teeth very broad. For the satisfaction of the reader, the figure is copied from the *Museum Leverianum* into the present work.' P. 259.

The stag, a vast and valuable genus, follows, but affords no new species. The whole of the natural history is well arranged, and highly interesting in our author's language; but it is too copious for an abstract, and not so peculiarly novel as to detain us at present.

The *camelopardalis* contains only a single species, the giraffe, often described; and the numerous antelopes, an elegant and active race, now very properly removed from the goats, are very

carefully and scientifically distinguished. Thirty species are here enumerated; but our author properly adds, that he is by no means convinced that all of these, enumerated by his predecessors, Dr. Pallas, Mr. Pennant, M. Allamand, &c. are really distinct species. Thus the ourebi Dr. Shaw suspects may be a variety of the ritbock; the *A. pygarga*, or white-faced antelope, of the kevel or flat-horned; and count Buffon seems to have suspected that the klipspringer may be a variety of the nagor or red antelope.

Under the genus goat, Dr. Shaw remarks that Gmelin's Caucasian ibex is the same with the *capra ægagrus*. Our author copies Buffon's description of the manners of the goat, and then adds,—

‘After this excellent description of the general manners of the goat, the count de Buffon affords a curious example either of philosophical negligence, or of singular credulity; since he gravely observes, that this animal is subject, like the cow, to be sucked by the viper, and still more by the bird called the goatsucker!!! It is astonishing that Mons. Sonnini, in his edition of the count's Natural History, has not taken care to contradict this absurdity. He has, however, given us a curious instance of the readiness with which the goat permits itself to be sucked by animals of a different kind, and far larger than itself; since he assures us, that he saw, in the year 1780, a foal, which had lost its mother, thus nourished by a goat, which, during the process, was placed on a barrel, in order that the foal might suck with greater convenience. The foal followed its nurse to pasture, as it would have done its parent, and was attended with the greatest care by the goat, which always called it back by her bleatings, when it wandered to any distance from her.’ P. 372.

Camlets are made of the hair of the Angora goat; and the herdsmen are particularly anxious to wash and preserve it. Even a change of pasture, it is said, will injure its fineness.

The argali, or wild sheep of Asia, the *ovis Ammon* of Linnæus, is supposed to be the original parent of all the different species, as the Caucasian ibex is of the race of goats. The bearded sheep, sometimes referred to the genus *capra*, is, in Dr. Shaw's opinion, a variety only. The Cretan, the many-horned, the African, the broad-tailed, the fat-rumped, the Spanish, and the hornless sheep, are also varieties.

The original of the ox is the European bison, the *bonasus*, the *urus*, &c. of the ancients—an animal of distinguished strength and fierceness, not indeed confined to Europe, but dispersed with minute varieties through different parts of the Old and New World. The weight of the American bison is said sometimes to exceed 2000 lbs.; and it is added, that the strongest man cannot lift one of these animal's skins from the ground. Of the arnee, or Indian ox, we shall add the author's account from Mr. Kerr's Natural History.



## ARNEE.

‘ This is an Indian species, known chiefly from its vast horns, which are sometimes seen in museums, and from Indian paintings, in which it is occasionally represented. In the work of Mr. Kerr, above referred to, it is said to have been met with by a British officer, in the woods above Bengal, and to have been about fourteen feet high, which is to be understood of the measure from the hoofs to the top of the horns. It is said to partake of the form of the horse, the bull, and the deer, and to be a very bold and daring animal. Mr. Kerr, in his publication, adds a figure of this species, from an Indian painting. In this painting the animal appears, in proportion to the human figures standing near, to be at least eight feet high at the shoulder. It is of a black colour, quite smooth, and without either protuberance or mane. Of this figure, published by Mr. Kerr, a copy is introduced into the present work. Horns of the animal exist in the British and other museums.’ p. 400.

Of the buffalo and musk ox the accounts are full and interesting, but too long for quotation. That of the yak is taken from Captain Turner's Narrative of his Embassy to Ava. The concluding remarks we shall subjoin.

‘ According to Dr. Pallas, the calves, when first born, are covered with a strong woolly hair, nearly resembling that of a water spaniel, and in three months begin to acquire the long hair of the throat, lower parts, and tail.

‘ From the figures given by Gmelin, in the Memoirs of the Academy of Petersburg, and apparently copied by Mr. Pennant, it should seem that the elevation on the shoulders is not universal, and it is probable that there are in this, as well as in other species of this genus, several races or varieties, differing as to size, &c. as in common cattle. Those which were examined by Dr. Pallas were of the size of a small domestic cow; but the growth of these, as Mr. Pennant observes, might have been checked by being brought very young from their native country into Siberia. Marco Polo says, that the wild kind, which he saw in his travels into Tartary, were nearly as large as elephants; and though this may perhaps be an exaggeration, yet the length of some of the tails brought into Europe, and measuring six feet, seem to prove that the size of the animals to which they belonged must have been very great.

‘ In India no man of fashion ever goes out, or sits in form at home, without two chowrabadars, or brushers, attending him, each furnished with one of these tails, mounted on silver or ivory handles, to brush away the flies. The Chinese dye them of a beautiful red, and wear them as tufts to their summer bonnets.

‘ Mr. Pennant justly observes, that *Ælian* is the only ancient writer who takes notice of this singular species, and that, amidst his immense farago of fables, he gives a very good account of it, under the name of “*Poephagus*, an Indian animal, larger than a horse, with a most thick tail, and black, composed of hairs finer than the human, and highly valued by the Indian ladies for ornamenting their heads; each hair, he says, was two cubits long. It was the

most fearful of animals, and very swift; and when chased by men or dogs, and found itself nearly overtaken, would face its pursuers, and hide its hind parts in some bush, and wait for them,—imagining that if it could conceal its tail, which was the object they were in search of, it would escape unhurt. The hunters shot at it with poisoned arrows; and when they had slain the animal, took only the tail and hide, making no use of the flesh."

'From the observations of Dr. Pallas, and others, who have examined the interior parts of this animal, it appears to make a nearer approach to the buffalo than to any other species.' P. 414.

Of the horse, though a genus peculiarly interesting, scarcely any thing new remains to be said. The quagga, as in the latest and best systems, is distinguished specifically from the zebra; and the existence of the cloven-footed horse, an inhabitant of the rocky regions of the Andes, is admitted on the authority of Molina.

To the account of the hippopotamus, given by the African travellers, who are carefully copied, nothing can be added. In the definition of the genus tapir, the canine teeth are said to be 'single, incurvated,' on the authority of M. Bajon. Gmelin mentions them as wanting. Indeed M. Bajon's authority is not unexceptionable, as he describes the tapir to be a ruminating animal, with three stomachs; but that dissected at Paris, by count Buffon, had one only, and was never observed to ruminate. On the whole, we see no sufficient reason to separate the tapir from the hippopotamus; though, like the latter animal, it appears not to be amphibious. Under the hogs we find no additions or particular subject of remark.

The whales are the last tribe of mammalia comprised in this volume. The propriety of their arrangement we have already considered, and can highly commend the very accurate comprehensive view of their several species. We find nothing that can induce us to extend our article. In the appendix is an account of the anatomy of the whale, from Mr. Hunter's excellent papers.

We need only add, in the conclusion of this article, that Dr. Shaw has fully answered the expectations raised by his former volume, and that the plates are executed with equal spirit, accuracy, and clearness. Should the remaining volumes be completed with the same diligence and ability, of which we have little doubt, we know no work on this subject, in any language, that can be fairly brought in comparison with the 'Systematic Natural History' of Dr. Shaw.

ART. IV.—*Richard the First, a Poem: &c.* (Concluded from  
p. 134 of the present Volume.)

FROM the specimens of this poem exhibited in our last number, the reader must already have perceived that the measure selected by sir B. Burges is the nine-line stanza of Spencer, constituting a mere variation from the *ottava rima* of the Italians by the addition of an Alexandrine verse at its close. What peculiar benefit the author proposed to himself from such a choice we know not. Had he been translating a poem composed, like those of Italy, Spain, or Portugal, on the same or a similar system of metre, his intention might have been obvious; and we should have given him credit for endeavouring at least to preserve more of the style and manner of the original than he might possibly have been able in any other form; and, on this account, and on no other, we approve of the Spencer-stanza in the versions of Fairfax and Mr. Sotheby. But sir B. Burges, instead of translating, was creating a poem; and, with the choice of either blank-verse or the rhyme-couplet before him, both of which are sufficiently difficult if due attention be paid to those countless niceties whence perfection can only result, and both of which are susceptible of an ease of expression, a variation of cadence, and a multiplicity of other beauties which the nine-line stanza, consisting of three rhymes alone, a quartet, a terzet, and a couplet, can never exhibit, has chosen to plunge himself into an abyss of unnecessary difficulties for the mere sake of difficulties alone, and to prefer to the negligent and easy chains of blank verse, or the couplet, the triple and quadruple fetters of our forefathers, from which we were in hopes their sons had been for ever freed. If this species of versification be yet to be employed on any occasion, it should doubtless be restricted to poems imitative of ancient manners alone, combined with ancient allegorical representations, and purposely replete with ancient phraseology, as that admirable production of Thomson, *The Castle of Indolence*; or the tale it narrates should be so brief as not to tire the reader by the necessary similarity of its pauses, and to allow the author time for repeated elaboration and polish. The most elegant attempt at this class of versification which we have met with of late years is the *Minstrel* of Dr. Beattie: the *Minstrel*, however, is but a short fragment; what we have of it, so far at least as relates to harmony of metre, is perfect in its kind: but had the author completed it, and hereby elongated it to eighteen or twenty books, instead of breaking off abruptly at the end of the second, the frequent recurrence of the same pauses, more especially at the termination of the stanza, must necessarily, we think, have wearied us, and the difficulty of persevering with similar elegance of rhyming would, we are sure,



have wearied himself. But the work before us is a narrative poem of not less than eighteen books, and occupying two full-sized octavo volumes: and it is not to be wondered at therefore, that, in this length of progress, and with this difficulty of versification, the author should frequently be found to falter and faint away; that his cadences should exhibit too much sameness, his sentiments too much redundancy and want of spirit, and his stanzas be eked out with lines effete and decrepit. This last defect proceeds from a variety of causes:—the limping drawl in the instances that follow is produced principally from an inelegant use of open vowels. B. xiv. 63.

' As either chief advanc'd to the attack  
Still'd was the clamour; the expecting crowd,  
Impress'd with awe, on every side fell back.'

Again, b. xviii. 61.

' He saw new reinforcements pass the flood,  
Who mark'd their desolating way with blood;  
He view'd his warriors ranging o'er the plain,  
Fearless, and courting the encounter rude.'

On other occasions, to keep the balance even, we meet with proofs of unmerciful elision. Thus, b. ii. 14.

' To check reviving hope, and pang the cred'lous breast.'

Again, b. xvi. 44.

' Be mine the glorious *priv'lege* first to climb.'

In two or three instances we find the dreadful necessity of providing a rhyme has seduced our poet into a deviation from the grammar of his native tongue. The preterite of the verb to *show* is *shew*; the former, indeed, is sometimes spelt *shew*, but is never so pronounced, and, as a derivative from the German *schauen*, ought never to be so written. Our author, for the most part, pronounces the verb consistently with this rule, though he retains the more general, but vicious, orthography. Thus, in b. iv. 22.

' Let firm resolve on wisdom founded shew  
The blest effects from zeal and loyalty which flow.'

Again, b. iii. 110:

' My welcome voice their monarch's fate shall shew,  
And, as their breasts with cordial pity glow,' &c.

*Shew*, as we have before observed, when pronounced as written, is the preterite of *show*, or *shew* enunciated as the former: and yet the author before us, in the instances that follow, and many others of a similar kind, for the sake of a rhyme alone,

varies from himself as well as from general custom, and confounds, both in enunciation and in orthography, the present tense of this verb, and those spelled like the present, with its preterite. B. vi. 52.

' Not Xerxes, when he led his motley crew  
In barbarous pomp, such multitudes could shew.'

Again, b. ix. 35.

' How I esteem thee let my actions shew!  
Perhaps for ever, gallant king! adieu.'

It is impossible, indeed, to determine upon the conjugation of the verb *show* from the poem before us, since its preterite and participle is exhibited as anomalously as its present tense.

In the following couplet we have an instance of that redundancy to which we have before adverted, and which seems to be the mere result of the metrical measure selected. The Alexandrine verse is indeed preserved, but it is at the expence of sense and propriety: B. v. 12.

' Her bonds I broke, and bade her now prepare  
With me th' imperial rule of Albion's crown to share.'

' To share in the *imperial* rule of Albion' must be admitted, we apprehend, as a very plenary phraseology, if not as a perfect tautology, when applied to the period of Richard the First, whatever it may be if applied to the present day, since the *imperial union* of England, Scotland, and Ireland. ' To share in the rule (or government) of a kingdom' supposes unquestionably, moreover, the participation of kingly authority, and is the idea intended by our author. But ' to share in the rule (or government) of the *crown* of that kingdom' implies something more than kingly authority, if it imply any thing at all;—for it supposes the existence and participation of a power paramount to that of the crowned head, and consequently as distinct from it as superior to it. We have heard of kings ruling or governing their own kingdoms, but never of their ruling or governing their own crowns.

The best part of the poem by far, in our opinion, is that devoted to the delineation of military exploits; and particularly the whole narration of the crusade delivered in Richard's defence.

The following description of the funeral of the gallant Martel, an English chief, who was slain shortly after the arrival of the British armament in Palestine, is highly beautiful, and is given in our poet's best manner:

' As thus he spake, I saw a mournful band,  
With hair dishevell'd and with arms revers'd,  
In solemn rank advancing from the strand.  
As on they came in sorrow deep immers'd,

An exclamation loud of anguish burst:  
For brave Martel's departed soul they pray'd;  
And, as his fam'd atchievements were rehears'd,  
The wound which grac'd his bosom they display'd,  
And steep'd with tears the bier on which the chief was laid.

' We gaz'd in silence on the sable train,  
Which in lugubrious pomp it's progress kept,  
And slowly wound along the sea-girt plain.  
Thro' the still air the trumpet's full note swept;  
Now swell'd the strain, in death-like pause now slept,  
As sadly rose the melancholy dirge:  
The awful chorus o'er our senses crept,  
While, from the shore, the still responsive surge,  
With hollow murmurings seem'd it's sympathy to urge.

' With measur'd cadence and impressive state  
They march'd, 'till underneath a pine's green shade  
They stopp'd, as if our presence to await.  
As we approach'd, we saw a grave new made,  
On either side of which were duly laid  
Martel's bright armour, while his standard proud,  
His banner, and his flag were high display'd.  
At seemly distance stood th' attentive croud,  
While Hubert o'er the bier in mute dejection bow'd.

' When to the sad assembly we drew near,  
He gaz'd upon us with a long-drawn sigh,  
And, vainly struggling to suppress the tear  
Which stood collected in his glist'ning eye,  
He thus exclaim'd: " Oh! from those realms on high,  
Where cherubim th' Eternal's praise proclaim,  
And seraphim in songs extatic vie,  
Listen, brave hero! while thy deathless name  
And patriotic worth we consecrate to fame!

" High in the records of approving time  
The warrior's prowess history shall attest,  
But higher yet the energy sublime  
Of those transcendent souls, who sink to rest,  
Mourn'd by the brave, and by their country bless'd.  
Thy sainted mem'ry shall survive the tomb;  
Thy deeds shall fire the youthful champion's breast:  
From thine his virtues shall their mould assume,  
And chivalry like thine for countless ages bloom.

" Here let the earth thy lov'd remains receive!  
Let friendship here her fond memorial place,  
And o'er thy corse perennial garlands weave!  
Let her record thy truth, thy manly grace,  
Thy valour signaliz'd in glory's race!  
And here, while gazing on the verdant mound  
Which o'er thy dust shall heave, let her retrace  
Thy modest worth, thy constancy renown'd,  
And that illustrious end which thy atchievements crown'd!"



' He ceas'd. Again the solemn chorus rose:  
 Around the mingling modulation spread,  
 Soothing our heart-felt sorrows to repose.  
 " And oh!" they cried, " as here you pensive tread  
 'Mid the proud trophies of the honour'd dead,  
 Stop, warrior! and on gallant Martel's bier  
 With fond remembrance and affection shed  
 The passing tribute of a grateful tear!  
 Oh! let your pious griefs his gen'rous spirit cheer!"

Vol. i. p. 228.

The passage in the above extract beginning ' Oh! from those realms on high,' &c. has so strong a resemblance to the commencement of M. Chenir's funeral hymn on the late general Hoche, which was set to music by Cherubini, and sung in separate parts at the interment of this celebrated officer, that we can scarcely think sir B. Burges a total stranger to it.

' Du haut de la voûte éternelle,  
 Jeune heros, recois nos pleurs;  
 Que nôtre douleur solennelle  
 T'offre des hymnes et des fleurs!  
 Ah! sur ton urne sepulchrale  
 Gravons ta gloire et nos regrets!  
 Et que la palme triumpnale  
 S'élève au sein de tes cypres !'

Of which the English reader may accept the following version:

From heaven's high vault, with stars o'erspread,  
 Hero! accept the tears we shed;  
 And let the incense of our sighs  
 To thee like hymns and flowers arise!  
 Ah! round thine urn our griefs be trained,  
 Mixt with the glories thou hast gained!  
 And let the palm's triumphal tree  
 Shoot through these cypress-shades to thee!

It is probable, however, that sir B. Burges has derived his truly exquisite dirge upon the puissant Martel from a source more classical still, and that he meant it as an imitation of the funeral rites bestowed upon the magnanimous Dudon, as related in the third canto of *Jerusalem Delivered*, an incident evidently deduced from the lamentation of *Æneas* over *Pallas*, or of *Achilles* over *Patroclus*. Our author need not, however, shrink from a comparison with Tasso himself, although much of the happiest enthusiasm of the Italian bard is infused into this picture. The funereal address to which we allude commences thus, and is spoken by Godfrey, the commander of the crusade:

' Già non si deve a te doglia nè pianto;  
 Chè si muori nel mondo, in ciel rinasci;  
 E qui dove ti spogli il mortal manto,  
 Di gloria impresse alte vestigia lasci.

Vivesti qual guernier Cristiano e santo!  
E come tal sei morto! Or godi, e pasci  
In Dio gli occhj bramosi, o felice alma!  
Ed hai del ben oprar corona e palma!

We present our readers with Mr. Hoole's version:

' Nor plaints nor sorrows to thy death we owe,  
Though called so sudden from our world below.  
In heaven thou liv'st again! Thy mortal name  
Has left behind the glorious tracks of fame.  
Well hast thou kept on earth the Christian laws!  
Well hast thou died a martyr in their cause!  
Now, happy shade! enjoy thy Maker's sight,  
Unfading laurels now thy toils requite!  
Hail, and be blest!'

Tasso, indeed, as might naturally be supposed from the similarity of their subjects, is frequently copied by our poet; and, not infrequently, with considerable success. Tasso, however, is not the only foreign bard to whom sir B. Burges pays his respects in this manner: Camoens claims an occasional share of his attention—though we cannot admit what we apprehend to be an imitation of the terrific Spirit of the Cape of Good Hope in the fifth book as a very happy attempt.

In the Portuguese, after an admirable delineation of a sea-storm, the most tremendous spectre ever painted by the finger of man rises from the waves, and predicts the future fate of the daring voyagers—stanza 39:

' De disforme, e grandissima estatura  
O rosto carregado, a barba esqualida;  
Os olhos encovados, e a postura  
Medonha e mà, e a cor terrena e pallida.'

' High and enormous, o'er the flood he towered,  
And thwart our way with sullen aspect loured,  
An earthy paleness o'er his cheeks was spread,  
Erect uprose his hairs of withered red.' MICKLE.

In *Richard the First* we meet with nothing but the storm itself and a fiery column uprising through the deep gloom; and our expectation seems only excited to be disappointed. The eventual triumph of Richard over all his enemies is predicted, as we have already observed, by one of the dæmons after his political debate with Baldock; but the apparition of the dæmon is not attended with any tremendous magnificence of imagery. Had a similar dæmon, and commissioned on a similar purpose, made his appearance in the present place, arising with terrible majesty from the glaring caverns of Strombolo, the author, we think, would have added greatly to the value of the incident.

In the following description of the progress of pestilence, which is entitled to no small share of praise, we trace the eye of our author reverted to the inimitable painting of the plague of Athens by Lucretius:

‘ Jointly their hateful war the dæmons wag’d.  
Where’er by Famine wrought prevail’d the dearth,  
Insatiate Pestilence with fury rag’d,  
And spread destruction o’er the tainted earth.  
Nor sex, nor age, nor beauty’s charms, nor worth,  
From her oppressive grasp avail’d to save;  
Nor gilded palace, nor low village hearth,  
Nor tow’ring castle’s height protection gave;  
One fate awaited all, one undistinguish’d grave.

‘ Where, with content and independence bless’d,  
The humble swain enjoy’d his calm retreat,  
Where, when he turn’d his toil-spent limbs to rest,  
His heart with transport undissembled beat  
His wife belov’d, his smiling babes to meet,  
Affliction reign’d, and sorrow spread her gloom.  
No more their innocent endearments greet:  
Wrapt in one sad inevitable doom,  
Mute are their tuneful tongues, and blasted is their bloom.

‘ As o’er the ravag’d and deserted plain  
The famish’d burgher looks with fearful care,  
Hopeless he turns his mournful home to gain,  
Where from his scanty store their meagre fare  
His anxious wife and children weak prepare.  
With dart uprais’d Despair his steps attends:  
Condemn’d their aggravated woes to share,  
O’er their pale corpses as he weeping bends,  
Disease invades his heart, and thro’ his veins ascends.’

Vol. i. p. 25.

The limits to which we are confined will not suffer us to copy the picture more largely, or to extract more than a few parallel lines from the Roman bard.—We shall leave the reader to pursue the remainder of the resemblance at his leisure:

‘ Hæc ratio quondam morborum et mortifera vis  
Finibus in Cecropiis funestos reddidit agros,  
Vastavitque vias: exhaustis civibus urbem.

‘ Præterea, jam pastor, et armentarius omnis,  
Et robustus item curvi moderator aratri,  
Languēbat; penitusque casâ contrusa jacebant  
Corpora, paupertate et morbo dedita morti.  
Exanimis pueris super exanimata parentum  
Corpora non numquam posses retroque videre  
Matribus et patribus gnatos super edere vitam.’ Lib. vi.



A plague like this, a tempest big with fate,  
Once ravaged Athens and her sad domains;  
Unpeopled all her city, and her paths  
Swept with destruction.

Then the rude herdsman, shepherd, and the man  
Of sturdiest strength who drove the plough a-field,  
Languished remote; and in their wretched cots  
Sunk, the sad victims of disease and want.  
O'er breathless sires their breathless offspring lay,  
Or sires and mothers o'er the race they bore.

The following, or we much mistake, is an imitation of the  
chariot race in the *Georgics*:

' As when arrang'd high-mettled coursers stand,  
Eyeing the distant goal across the plain,  
Soon as th' inspiring trumpet gives command,  
Forward they dart regardless of the rein,  
Their eye-balls flash, their vig'rous limbs they strain,  
Sweep o'er the valleys and surmount the height,  
While bursting seems each agitated vein:  
So, fill'd with hope, and confident of might,  
My bold companions rush'd impatient to the fight.'

Vol. i. p. 257.

The passage we refer to in Virgil occurs in the third book of  
the *Georgics*, v. 103, and commences thus:

' Nonne vides, quum præcipiti certamine campum  
Corripuère, ruuntque effusi carcere currus?  
Quum spes arrectæ——' &c.

But we must restrain ourselves from quoting farther from the  
present description, or even following our author into any ad-  
ditional imitations. Shakspeare, as might be well expected,  
comes in for a considerable share: we are reminded of him in  
the appearance of the spectre, b. xi. 73, 74; in the following  
couplet from b. xv. 72,

' Fruition still unsated they renew,  
*As if increased desires from full enjoyment grew;*

and in a variety of other instances, which we cannot stay to enu-  
merate.

The following address of Richard to his soldiers combines an  
equal portion of patriotic and poetic enthusiasm, and is well  
worthy of citation:

' Ere long, attended by his knightly band,  
He join'd his host, and, as in order close  
His gallant legions stood, with out-stretch'd hand  
Thus he address'd them. " Comrades! see your foes:  
Think on the duty which a soldier owes

To Heav'n, his country, and his cherish'd fame,  
The heart, which with a patriot's ardour glows,  
Will prove the force of it's inspiring flame,  
And by exertions new will fresh distinction claim.

" If danger threaten, I the risk partake;  
If toils await ye, I the labour share:  
My lov'd companions ne'er will I forsake.  
Should ye be wounded, mine shall be the care  
All that may ease your suff'rings to prepare:  
Should ye survive, and fame your deeds should grace,  
Henceforth each yeoman shall coat-armour bear,  
Shall o'er his gate his blazon'd 'scutcheon place,  
And prove the founder proud of an ennobled race.

" Then live with me, your country's trust and pride,  
Or die with me, to honour's dictates true:  
My choice is made, whatever may betide,  
I live to glory, or I die with you.  
But, ere our hearts' bold dictates we pursue,  
Let us, with zealous confidence impress'd,  
Our humble suit to Providence renew:  
Then let each warrior bravely rear his crest,  
Trust in th' Almighty's aid, and leave to fate the rest."

Vol. ii. p. 294.

The similies introduced into the poem are sufficiently frequent and copious. Nature has been already so repeatedly ransacked for ornaments of this description, that it would be fastidious to expect much novelty among them:—they are, however, uniformly appropriate; and a reference to the phænomena of the simoon, and some of the lately discovered properties of electricity, furnish the poet with a claim to occasional originality. His descriptions are classically elegant, and for the most part topographically accurate. In some few instances he would have been more accurate still if he had been less minute and laborious. Having climbed the mighty summit of the hills of Japhia, the poet represents his hero as taking a survey of the rich and illimitable scenery around him:

" Beneath us, on the right, proud Arsur lay,  
Extending far his promontory steep,  
Wet with the surge, which in fantastic play  
Beat on its rugged front with murmurs deep.  
Beyond it, Sharon with enchanting sweep  
Was seen it's endless beauties to disclose,  
It's lowing herds, it's widely-ranging sheep,  
*Each plant and flower which vegetation knows,*  
*From the meek violet to it's own appropriate rose."* Vol. i. p. 330.

As the poet does not appear to have furnished the British chief with Dr. Herschel's telescope, nor one of equal power, we

must suppose him to have been possessed of eyes most miraculously gifted to have been thus able to descry beyond the *extended promontory* of Cape Arsar *violets and roses*, and every other 'plant and flower which vegetation knows,' blossoming in the *enchanted sweep* of the very distant Sharon. In modern times it would require a vision of no common strength to be able to trace the *LOWING herds* and the *MOVING sheep* alone at so remote a point of view; and we think our poet might have satisfied himself with his group of live stock.

The invectives we meet with in the *Iliad*, so acrimoniously retorted from hero to hero prior to the commencement of single combat, are here indulged in as largely.

Occasionally, however, we are presented with the courtesy of modern warfare—and the mercy of the man triumphs over the fury of the soldier. As an instance of this we may refer to the anecdote of Miralis the son of Saladin, who, in the tenth book, is represented as having fallen in defence of his imperial father: on which occasion the bold but ingenuous Blondel approaches the swooning prince, restores his adversary to life, and is worthily recompensed by the British monarch.

There are some acts, nevertheless, with which it is difficult to reconcile this benevolence and true nobility of mind. An enormous vessel, laden with arms for the enemy, is discovered approaching the hostile harbour of Acre. The English undertake to frustrate the object of her voyage: a chosen band is selected for the purpose, who, in different boats, reach her, after a severe opposition, and succeed in scuttling her. The affrighted crew, as the vessel gradually sinks, throw themselves into the waves, trusting to the generosity of their enemies for protection: but they trust in vain; for they are either shot at, while in the act of sinking, by the English bowmen, or are suffered to sink without assistance by the weight of their own armour. At length the vessel itself, with the great body of its troops, sustains a similar fate, and experiences a similar courtesy.

' My victor band, as on the wreck they gaz'd  
And mark'd the sinking foe, of triumph high  
And mad delight a shout exulting rais'd:  
Thro' all the fleet, with loud and glad reply,  
Clamours of transport strove with our's to vie;  
While from the Christian camp and crowded coast,  
In wild but solemn chorus, rose a cry,  
At once expressive of their joyful boast,  
And striking deep dismay throughout the Pagan host.'

Vol. i. p. 224.

With like inconsistency prince John, after he had been captured in an assault upon Fecan, and brought a prisoner to his brother Richard, by way of atonement for his treason, offers to disclose all the secret plans of the French monarch, and to give the



English an easy triumph over their enemies by conducting them unawares and privily to the French camp. He is severely reprimanded, however, by his brother for so base and dishonest a proposal.

“ No more!” exclaim’d th’ indignant monarch: “ Cease  
Thy fruitless tears and lamentation vain!  
Thy recent guilt they serve but to increase.  
Could he by fraud the Gallic kingdom gain,  
Think not that Richard would his glory stain,  
Or owe success to stratagems so base.  
Tempt not to fury then my just disdain,  
Nor, while thy deeds belie their gen’rous race,  
Our parents’ sacred names let thy false tongue disgrace.”

Vol. ii. p. 234.

And yet, in the very next book, in spite of all this lofty pretension to heroic magnanimity, Reginald and Lestang, two confidential chiefs of Richard, actually engage in a similar exploit, without receiving at any time any reprimand from their royal master; and, like assassins, make their way in the darkness of midnight to the unsuspecting camp of Sancerre, and murder, in the sacred hour of sleep, the greater part of the French detachment. Sir B. Burges may, we well know, plead an example for such an incident, set before him both in the *Iliad* and *Æneid*: but he was not necessarily bound to follow either; and, with the sentiments antecedently delivered, these examples would have been better honoured in the breach than in the observance.

The ingenuity of every poet of reputation has been put to the rack, when describing a battle, to exhibit, with sufficient variety, the death-blows of his warriors: Sir B. Burges has, in this respect, followed the celebrated diversity of Homer with considerable success. There are few parts of the body on which a mortal wound can be inflicted but are made the points of assault in different actions; and the novel introduction of the English bow has given him, in this respect, an advantage of which he has not been unmindful. We cannot, however, altogether approve of the mode by which Richard obtains the victory over the ferocious Tecadin, as recorded in the seventh book. His sword unluckily breaks in the midst of the encounter, and he is compelled, in consequence, to the combat of a modern pugilist, or wrestler, instead of that of a soldier; he watches the opportunity when Tecadin is about to inflict a deadly blow, and, ‘*heaven-inspired*,’ clasps him about the waist, when, after some degree of wrestling, he hurls him into the air, and precipitates him across an adjoining mound: Stanza 92.

‘ Headlong we saw him down the slope rebound,  
Glancing from rock to rock, transfix’d with many a wound.’

We congratulate the monarch on his success, but cannot avoid wishing that '*heaven*' had rather '*inspired*' some one of the numerous friends who thronged around him to have lent him an additional sword on the loss of his own, that he might have accomplished his victory after the order of knighthood, instead of after the order of pugilism.

In the tenth book we are told, after the infidel prince Selim had lost his head by a most puissant blow of the impetuous Lacy, that

' ———his swift steed bore off *thro' many a rank*  
His lifeless trunk, till '*mid the Georgian host it sank.*'

We have traced our poet through many of his imitations—but here we humbly confess he has outstripped us; or rather we believe it to be an image altogether original, and of which the whole merit is his own. Lucretius and Virgil have both informed us of heroes whose hands, when severed from their bodies, would still continue to grasp their swords with most pertinacious ferocity; and Camoens has copied the same idea:

' Cabeças pello campo vam saltando  
Braços, pernas, sem dono,' &c.

' Arms sever'd from the trunks still grasp the steel,  
Heads gasping roll——' MICKLE.

and we remember having met in the later edition of the celebrated ballad of Chevy Chase with the following marvellous stanza respecting the redoubtable earl Wetharryngton:

' For Wetharryngton my harte is wo,  
I feel in doleful dumps;  
For when both his leggis were hewyne in to,  
He knyled, and fought on his stumps:'

but it remained for sir B. Burges to present us with a hero whose body was possest of sufficient energy to dash into the middle of the hostile ranks, and desperately fight on after the loss of his head.

We shall close these remarks with a few observations on the temptation of Richard in the forest of Roumare. Virgil, in his *Æneid*, endeavoured to combine the chief beauties of the *Iliad* and *Odyssey*; in consequence of which we find his hero not only enriched with a helmet which might vie with that of Achilles, but exposed, by the passion of Dido, to all the temptation of Ulysses in the island of Calypso. From Virgil this double delineation of character has descended to the epic poem of almost every European nation that has flourished since; and the hero of the piece has been called upon not only to display his virtue in the hostile field, but in the more dangerous paths of female seduction. Why this incident should so generally have formed an integral part of almost every modern epic of classical estimation, otherwise than that it affords to the poet an opportunity of

exhibiting his gallant and amatorial powers, we stay not now to inquire: we relate the fact alone, that Ariosto, Camoens, Tasso, Spencer, Voltaire, have all of them chosen to exhibit their heroes in this double exposure to peril—and nearly all of them have chosen also to represent them as less victorious in the bower of bliss than in the field of slaughter. They have delineated their heroes as men—they have endowed them with the passions of men—and, in the paradise in which they have severally been placed, these heroes have conducted themselves as men, and ought never to have been admitted as guests within the boundaries of such Elysian mansions if they had exhibited less gallantry. But sir B. Burges is attempting a new character: he is for representing his hero as exposed to every possible female seduction that the art of Belial could devise, in an imaginary scene in which every thing around him conspired to tempt him to transgression—but still tempted him in vain. At this pre-eminent temperance of Richard, beyond that of his predecessors, we could not avoid smiling; and we still lament that our author should have introduced the incident at all, or that he should not have pitched upon some more appropriate character to have exemplified the virtue of consummate chastity: for it is well known to every dabbler in English history that a more amorous and libidinous prince, a prince more devoted to the orgies of Venus, never sat upon the throne of this country. We admit that a poet, by the laws of his order, has a right to deviate, in trivial respects, from the general current of the annals whence his story is deduced; but he has no right so far to outrage positive facts as to represent them in a dress diametrically opposite to their own—to delineate Alexander as a coward, Nero as a benevolent prince, or Richard the First as a man of immaculate chastity.

In reality, we could have wished that this part of the poem had been wholly omitted, or, as we have just observed, that it had been applied to some other character. The bower of bliss in Spencer is pure and appropriate allegory; the ideal personages of Ariosto allowed an unrestrained scope to the imagination; the episode in Voltaire is founded upon historical anecdote; the incantation of Armida, in Tasso, is necessary to account for the absence of Rinaldo; and the island of Venus in the *Lusiad* is created as well for the introduction of female personages, without which it would have been difficult to have given them an admission, as for a poetical remuneration of the gallant Vasco and his companions for all the toils and perils they had encountered. But the episode of the voluptuous enchantment in Richard the First has not a single plea, of which we are aware, to advance in its favour: it is not necessary for the introduction of female personages, since we have them in sufficient abundance without; it does not repose upon any historical legend; and contradicts, by its moral, the genuine character of the hero of the poem. The painting is



nevertheless a finished performance of its kind, and evinces in every part the touch of an accomplished master. We have been accustomed to prefer Camoens, in the original, to either Ariosto or Tasso; but sir B. Burges need not much fear a comparison with either of them: if he do not quite equal the spirit of the Portuguese or the Italian, he is at least superior to the version of Mr. Hoole or of Mr. Mickle; and to excel the admirable translation of the latter is to acquire no mean reputation. The following specimen will remind our readers, and without any disadvantage to the poet before us, of part of the sixteenth canto of Jerusalem Delivered, beginning

‘ Poichè lascian gli avviluppati calli,  
In lieto aspetto il bel giardin s’ asperse  
Acque stagnanti, mobili cristali,  
Fior varj, e varie piante, erbe diverse’ &c.

‘ Minstrels unseen enchanting notes awoke,  
And from their harps, with chords of silver strung,  
Sounds which might apathy itself provoke,  
In wild and mingled modulation wrung.  
Suspended now the melting cadence hung,  
Now, bursting into diapason sweet,  
The vault with harmonies ecstatic rung,  
While heav’nly voices would the song repeat,  
And swell their rapt’rous strains the chorus to complete,

‘ Now livelier symphonies were heard around.  
A group of wanton nymphs were seen advancing:  
Light as the air they bounded o’er the ground,  
By half concealment now their charms enhancing,  
Now thro’ their blushes smiles insidious glancing,  
Which spoke impassion’d heat and fierce desire;  
Then beams voluptuous from their full eyes lancing,  
Their polish’d limbs entwining, to inspire  
Visions of mad delight and dreams of lustful fire.

‘ Richard inflam’d the tempting scene beheld,  
For reason now her sway no longer kept;  
High beat his pulse, his veins with transport swell’d,  
And o’er his heart a flood of passion swept.  
Tow’rds the gay throng impatiently he leap’d,  
When, lo! the nymph, who seem’d to lead the rest,  
Beaming angelic beauties, forward stept:  
She gaz’d, she blush’d, and, while her eyes confess’d  
Ecstatic joy, she caught the monarch to her breast.

‘ Her touch his soul with kindred ardour fill’d,  
Through all his frame the subtle influence flew,  
And ev’ry nerve with madd’ning fury thrill’d.  
As round her yielding form his arms he threw,  
Charms unexpected met his eager view;

With drifted snow her skin appear'd to vie,  
 Her panting bosom heav'd with impulse new,  
 With double lustre shone her moisten'd eye,  
 And all Arabia's sweets were wafted in a sigh.

' Entranc'd he seem'd amidst a world of blisses;  
 Closer he held her in his warm embrace,  
 And ravish'd from her lips ambrosial kisses:  
 Now, bolder grown, his eye essay'd to trace  
 Her soft form modell'd by the touch of grace,  
 Which scarcely her transparent vestment hid;  
 While she, with glowing and averted face,  
 In broken accents his presumption chid,  
 Yet seem'd dispos'd to share what still her tongue forbid.

' Sudden she burst from his encircling arms,  
 And, while a smile which might recal the dead  
 Play'd on her mouth and heighten'd all her charms,  
 She left the group, who with fantastic tread  
 Unwearied yet their wanton measures led,  
 And down the hall her agile footsteps bent.  
 He follow'd as the fair enchantress fled,  
 Who, turning oft, impassion'd glances sent,  
 Expressive of her flame, and mutely eloquent.

' Not the light gossamer more swiftly skims  
 Thro' yielding æther when the fresh breeze blows,  
 Than mov'd the fair one; from her polish'd limbs,  
 As if successive beauties to disclose,  
 Caught by the gale her loose robe oft arose,  
 And widely spread, as if it scorn'd to shield  
 Charms which might well on mortal sense impose;  
 These as with practis'd coyness she conceal'd,  
 Treasures more tempting still her erring hand reveal'd.

' Thro' the expanding portals now she flew,  
 And 'cross a path with softest moss array'd  
 Nimble advanc'd, 'till tow'rd a wood she drew,  
 Where, as they form'd a deep impervious shade,  
 The forest's tenants far their boughs display'd;  
 While, 'mid their knotty trunks with ivy deck'd,  
 With varied course branch'd off full many a glade,  
 Some their straight course preferring to direct,  
 Some tempting the pleas'd eye their wand'rings to inspect.'

Vol. ii, p. 208,

We now take our leave of sir J. B. Burges. The space we have allotted to our remarks sufficiently proves the conviction we have of the general merit of his poem, which, even in its present state, we hesitate not to repeat, far surpasses every epic attempt which has lately fallen under our inspection. Its more prominent defects we have endeavoured honestly to point out, with a hope that they may be remedied in some future edition. If

our animadversions have been copious, they have not, we trust, been uncandid; and we leave them to be received with the liberality with which they have been written.

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ART. V.—*Remarks on the Cassandra of Lycophron, a Monody.* By the Rev. H. Meen, B. D. 8vo. 2s. Rivingtons. 1800.

THE attempt to rescue from oblivion the neglected works of writers whose real merits have been little understood is in itself highly laudable, though it should fail in the execution. Mr. Meen, in these Remarks on Lycophron, has endeavoured to remove all obstacles to the more general and favourable reception of this dark poet, by pointing out the principal causes of that acknowledged obscurity which surrounds the prophecies of Cassandra. Every one who is concerned for the promotion of learning and good taste will commend an effort, the object of which is to illustrate the beauties of an ancient poet, and thus to add more glory to the immortal productions of Grecian antiquity. If the author have not succeeded uniformly in his lucubrations on the Cassandra, he has at least the merit of a mind ardent in the pursuit of literature, and ready to communicate remarks, the novelty of which may call forth investigation, and excite attention to the only remains of a writer who, it appears, was greatly esteemed in his own times. The poem, it is well known, has been considered by all learned men as intricate and obscure, beyond any writing in the compass of ancient literature: and the appellation of *σκοτεινον* has been affixed to it for some ages past. Let us see how Mr. Meen combats the prevailing sentiments of ancient and modern times concerning the merits of this prophetic composition. In page 1 the design of his remarks on the Cassandra is clearly laid down by the author.

‘That this poem is but little read, and perhaps less understood, must be ascribed to its obscurity. Obscurity is that bane of good writing which every instructor in the art of rhetoric has condemned by precept, and which every writer, who aspires at excellence, has in practice avoided. But, before the author of Cassandra be included in that censure, and consigned to that oblivion, which the generality of obscure writers most justly merit, it may be proper to investigate the causes of his obscurity; and to show, whether from a defect of genius or from the choice of his subject, whether from necessity or design, his obscurity originates.’

In extenuation of Lycophron he observes :

‘The poem, that is confessedly oracular and prophetic, must conform to that style in which prophecies and oracles have been delivered:—it must be figurative. It must abound in metaphors and hyperboles. Mixed metaphors, words arbitrarily compounded, and of different dialects, may be adopted, as in this poem, with propriety.’ P. 2.



We could wish Mr. Meen had produced a few instances from the 'works of poets or historians' in which there are such characteristics as distinguish the style of Lycophron. He would have satisfied his reader much more fully by exhibiting terms similar to those in the Cassandra, in like circumstances. Where are they to be found? Are they in Virgil, who was a great admirer of Lycophron, according to our author? See p. 38. Has the poet of Augustus adulterated his pure page with imitations of that obsolete phraseology and bombast of expression which the poet of Ptolemy pours forth, without one ray of light scarcely throughout his whole work? Why does not Jupiter address Venus (*Æneid.* lib. i. v. 256—296) in this laboured strain of obscurity, when he is predicting the future glory of Augustus in the line of Julius Cæsar? Is the prophetic language of Anchises to Æneas, in the shades, (lib. vi. v. 756,) which describes the principal events of the Roman history, and the greatness of the Roman heroes, encumbered with a mass of ill-sounding and unknown words, such as Scaliger properly enough has collected in an excellent imitation of Lycophron's barbarisms? Are they in the 4th eclogue, a poem professedly prophetic?—Virgil was sensible of Lycophron's defects, and gathered only a few flowers, which he found in a wild and barren desert. But perhaps Herodotus, in whose history there are frequent prophecies and oracles, will favour Mr. Meen's approbation of those 'mixed metaphors, and words arbitrarily compounded.' We will allow that the language of these oracles is sometimes barbarous, but we think Lycophron exceeds any of them in the uncouthness and obscurity of his diction; for they offend more by the want of elegant and melodious composition than by the use of strange and obsolete terms. And this is a character noticed by Plutarch in the tract, *Cur Pythia nunc non edat Oracula metricè*: *Τῆς δὲ πολλὰς τῶν χρησμάτων ὀρῶμεν, καὶ τοῖς μέτροις, καὶ τοῖς ὀνόμασι πλημμελείας, καὶ φαυλοτήτος ἀναπλεγμένους.* See Lowth's *Prælectiones*, 21, from whom we take this passage. The obscurity, indeed, of the oracles, arises from sentiments and circumstances, not from the language in which they are delivered. An instance from the Clio will show this very clearly. It is the answer of the oracle to Cræsus, respecting Cyrus.

Ἀλλ' ὅταν ἡμίονος βασιλεὺς μῆδοισι γενῆται,  
 Καὶ τότε Λυδὲ ποδαῖρε πολυψήφιδω παρ' ἐρμον,  
 Φεύγειν μῆδε μένειν μῆδ' αἰδεῖσθαι κακὸς εἶναι.

Here the language has nothing obsolete; yet the meaning of the oracle is in a high degree obscure and equivocal, and the conduct of Cræsus shows how happily it succeeded. The witches in Shakspeare deceive Macbeth in much the same style. Mr. Meen's idea of prophecy is, in the main, just; but he is undoubtedly mistaken in vindicating the usage of barbarous terms,

which Lycophron every-where employs, without the smallest discrimination or propriety. Lowth no-where marks the use of solecisms and unmeaning deviations from common language as one of the peculiar characteristics of prophetic composition. As his thoughts somewhat resemble those of Mr. Meen on this subject, we will quote a paragraph from the *Prælectiones*, which may serve to show how far our author's observations on the style appropriated to prophecy are correct, and in what respect they exceed the bounds of just criticism.—‘*Porro id etiam sæpenumero habet prophetia, ut plures eventus, naturâ et tempore disjunctos, simul prospiciat et per diversos veluti gradus ad extremum plerumque exitum perveniat: soluta plerumque ut par est et libera, suo impetu fertur, nullas servans leges, sed materiæ rationem sequens et divini spiritûs impulsus.*’ (*Præl.* 20.)—A first-rate genius in modern times, and of our own country, Mr. Gray, in his sublime prophetic poem, *The Bard*, has contrived to answer all the purposes of solemn mysteriousness in those predictions he put into the mouth of the poet, who—

‘With a master’s hand and prophet’s fire,  
Struck the deep sorrows of his lyre—’

but how has he done this? Surely not by employing an unintelligible jargon of old words; not by unnatural and forced conceptions; but by indistinct glimpses of historical allusion, and that veil of awe and grandeur which hides the sublimities of genuine poetic rapture only from minds too feeble to comprehend them. Many can enter into the feeling of the Welch bard, because many are alive to the sublimer emotions of the human frame. None can sympathise with Cassandra, because Lycophron has made her speak more the language of a pedantic, than either of a noble, or a tender mind. It must not however be forgotten, that Mr. Meen has produced a few select passages, which unquestionably lay claim to some degree of poetic merit: but even in these the prevailing defect of the poem, a studied rusticity and obsolescence of expression, is observable. Yet, if former critics have been indiscriminately severe in their censures of Lycophron, our author is no less injudicious in that unqualified praise which he bestows upon the *Cassandra*.—We will give our readers a few paragraphs.

‘Lycophron is said to have been the author of several tragedies, finished after the model of the Greek tragedians. But the sublimest effort of his genius appears to have been that which alone has escaped the ravages of time,’ &c. p. 6.

‘On this subject the muse of Pindar has occasionally descanted. *Æschylus*, *Sophocles*, and *Euripides*, have successively taken up the tale, and devoted to the service of the drama its most interesting parts. It now meets us in another form; and comes recommended to our notice by those singular decorations, and that novel dress, with which the frantic prophetess has clothed it. Let it not abate our

admiration of Cassandra's rhapsody, that, however desultory and vague it may seem, some resemblance to these illustrious archetypes is still retained; and that, even through the disguise of artificial obscurity, we recognise these excellent originals.' p. 9.

We would not accuse Mr. Meen of a want of taste in the fine walks of poetry; for the manner in which he unfolds his thoughts to his reader sufficiently proves him to be a man whose mind has been well exercised in the field of criticism; but we do not approve of this unqualified encomium, which raises the poet above the rank in which he ought to be placed. Mr. Meen has shown that he possesses merit, but he over-rates his pretensions to poetical fame. Equally censurable is the invective of a commentator on the passage of Lucian, which makes mention of Lycophron. It is as follows:—'*Quæ hodieque superest, non sine majorum nostrorum ignominiâ, qui tot præstantioribus neglectis, talia nobis monstra asservarunt.*'—Here Lycophron is too severely handled. We will give our opinion of the merit of Lycophron, after we have first noticed some of his defects. That immense heap of affected terms perpetually presented to us are unnatural at any time, but more particularly in the circumstances of the Trojan prophetess, whose mind must have been deeply impressed by the known future fate of her dearest kindred, the prospect of her own unhappy end, and the ruin of her country. Under the influence of these affections, maniac as she was, she would be little anxious about collecting all the harsh and unmeaning substitutions of one word for another which are scattered throughout the whole poem, without any augmentation of pathos, of sublimity, or even of that mysterious air which ought to accompany predictions of distant events, lying hid in the womb of time. Thus, for instance, speaking of the daughter of Anius, who supplied the Greeks with food in the island Delos, he calls them '*οινωτορπης φωβας*,' v. 580. which Scaliger is obliged to translate thus, '*vinitorculus avis*;' not having any term answering to *φωβας*. In Phavorinus, *φωβη* is *ειδος ορνυς παρα Λυκοφρονι*.—Rather than make use of a more intelligible name for a species of bird to which he might with propriety compare the daughter of Anius, he steps out of his road to hunt for a word which no one else used or understood. In like manner he uses the obscure term *φαγρος*, v. 388, for a fish.—What Mr. Meen remarks, p. 3, that 'the names of animals may be substituted for the names of human creatures,' &c. is very true: but this mode of heightening the shades of obscurity is constantly adopted by Lycophron, so as to produce a disgust in the mind of his reader. Of this our author seems to have been sensible, when he observes, p. 3, 'By such artifices may the shades of obscurity be occasionally but not constantly heightened.'—But enough has been said to show that Mr. Meen has mistaken for a beauty and instance of propriety what was plainly inherent in the constitution of his poet, who loved the



affectation of learning and antique phraseology. To guard the unwary reader against the admiration of a writer whose faults are so gross and numerous, let it be remarked that he possesses merit in the conduct of the poem, so far as the historical events are concerned, as Mr. Meen has very ably proved (p. 10, 11); but his thoughts are strained, and his manner of expressing them turgid. The observation of Quintilian, respecting writers of an inferior class, has full force when applied to the Cassandra. 'Nec ignoro (says he) quos transeo, nec utique damno, ut qui dixerim esse in omnibus utilitatis aliquid, sed ad illos jam perfectis constitutisque veribus revertemur. Quod etiam in cœnis grandibus sæpe facimus, ut cum optimis satiati simus, varietas tamen nobis ex vilioribus grata sit. (Lib. x. c. 1. Inst. Orat. p. 497. Gesn.)

'The veneration in which the Sibylline verses were held, deposited, as they were supposed to be, in the archives of different countries, and consulted only on great occasions, might furnish our poet with no unfavourable idea of oracular writings, and dispose him to imitate productions, which, though spurious, were respected.' p. 3.

We are obliged to the author for this remark, as it bears the stamp of probability; but we must observe that Lycophron has improved greatly on his originals, as any one may see by reading some fragments from those manifest forgeries of later date, which may reasonably be supposed to imitate the manner of the prophecies, for which they were circulated. These have nothing equal to the obscurity of Cassandra; whom Apollo never taught to prophesy, as she does in the dark poem, unless he meant that she should not be believed, because she could not be understood.

'The Jews, who had hitherto been considered by the nations among whom they sojourned as forlorn exiles and a despised people, experienced, after a tedious interval, a respite from their toils. They were favoured with the protection of Ptolemy Philadelphus, and partook of every immunity in common with the rest of his subjects. The tide of prejudice, which had run so strong against them, had now subsided. The laws of their divine legislator, which had hitherto been overlooked or scorned, were now contemplated with reverence. During this free intercommunity and ingenuous intercourse betwixt the victors and the vanquished, the language of their respective nations could not long continue unknown to each other. The more learned and inquisitive among the Greeks would wish to become acquainted with a religion and laws so unlike, yet so superior to their own. The cursory survey, which they might casually have bestowed on these sacred books, would but stimulate their zeal to examine the great original. If the language of the Greeks were familiarised to the Jews through the version of the Seventy, the Hebrew tongue would in its turn be familiarised to the Greeks through the knowledge of the Hebrew Scriptures. Thus informed, the poet

would be impatient to catch some particles of that spirit which breathed from the lips of inspired prophets. He would be emulous of enriching his subsequent compositions with nobler ideas and more exalted sentiments, than the superstitions of paganism and the dreams of pagan poets had suggested.' P. 4.

This paragraph is curious and important. The observations are ingenious, and do honour to our author, as a writer of an inquisitive cast, and desirous of throwing light upon the sacred volume. But, though we gladly embrace every opportunity of illustrating Scripture, and illuminating histories which relate to the religions of antiquity, we think a zeal for the cause has hurried him into a wide field of conjecture, and made him rather too sanguine in the application of dubious reasonings to the poem of Lycophron. We cannot but think it a disparagement to the Hebrew prophet to be compared with a writer who does not rise above mediocrity as a poet scarcely in any part of his work. The information which the author gives his reader rests upon too weak authority. Josephus, indeed, labours to make it appear that the Jewish religion was held in esteem, and even revered, by the heathen princes of those times; and this he does by inventing stories noticed by no other writer; such, for example, as the procession of the priests, when Alexander entered Jerusalem, where the book of Daniel is presented to his notice, and the hero finds his own glory predicted in the prophecies. Some critics have not scrupled to account this history fabulous; and indeed probability is much against its truth. The decisive tone in which Mr. Meen speaks of the Septuagint and Hebrew language being familiarised to the Greeks, in consequence of their intercourse with the Jews, cannot be commended by those who wish to see every theory established upon evident data. He concludes this to have been the case with the Greeks in general, and hence infers that Lycophron imbibed his prophetic spirit from the fountains of inspired masters. How erroneous all this reasoning is will appear from the nature of the intercourse between the Alexandrian Greeks and Jews, from the little attention paid to the Hebrew language by the Alexandrian Christians, even so late as the days of Origen, and from the difference of style in Lycophron and the Hebrew writers. The view in which Ptolemy contemplated the Jews was purely political; for no one credits all the fiction which Josephus, Philo, and other writers after them, have fabricated concerning the Septuagint version. The most natural supposition is, that the Egyptian monarch, being desirous of enriching the library at Alexandria with all valuable works, and regarding the Jews as a singular people, whose laws and institutions were probably curious, expressed a wish to add the Pentateuch to his collection. Josephus, in the preface to his antiquities, informs us, that the law only was

translated in the time of Ptolemy. Prideaux concludes, that nothing can be ascertained respecting the Septuagint version but its existence in those times, and ascribes its birth to the necessity the Jews themselves found for it: 'That this version (says he) might serve for the same purpose in Alexandria and Egypt, as the Chaldee paraphrases afterwards did in Judæa and Jerusalem.'—To conclude that Ptolemy entertained a reverence for the Jewish deity is rash and unwarrantable. The Jews, in latter times, became a grovelling slavish nation, who cringed to foreign princes, and made themselves mercenaries in their armies. The reason assigned by Josephus of the favour shown them by Asiatic monarchs is, that they accompanied them in their military expeditions: ΕΤΥΧΟΝ ΔΕ ΚΑΙ ΤΗΣ ΠΑΡΑ ΤΩΝ ΒΑΣΙΛΕΩΝ ΤΗΣ ΑΣΙΑΣ ΤΙΜΗΣ ΕΠΕΙΔΗ ΣΥΝΕΣΤΡΑΤΕΥΣΑΝ ΑΥΤΟΙΣ. (Lib. 12. c. 3.) Their religion was indeed tolerated in Egypt;—so it was in Rome, together with the Egyptian and other superstitions; and their religious rites were never suppressed, but when they tended to foment the spirit of turbulence and mischief in the state. Such was the policy of Augustus. From these circumstances, it is probable that little intercourse of a religious kind was held between the Alexandrian Greeks and Jews; and this probability is greatly confirmed, or rather amounts to a certainty, from the acknowledged ignorance of the Hebrew tongue among the Christians at Alexandria. Jerom, in his catalogue of ecclesiastical writers, looks upon Origen's study of this language as something singular and uncommon.—'Quis ignorat (says he) quod tantum in scripturis divinis habuerit studii, ut etiam Hebræam linguam contra ætatis gentisque suæ naturam edisceret.'—And it is well known that the fathers in general were slender proficient in the Hebrew: yet they, if any, one would imagine, should have been most studious in the acquisition of a language so essential for the illustration of Scripture. Besides, if the Hebrew language were cultivated among the Greeks, how comes it to pass that the historians in Josephus's treatise against Apion, who was an Alexandrian, misrepresent the Jewish history, or rather give a history essentially different from that in the sacred writings? It could not be that the history, as contained in the Hebrew books, did not afford them sufficient room for cavil and refutation. Le Clerc, in the prolegomena to his *Historia Ecclesiastica* (in cap. 8, entitled, *De iis quæ ab Ethnicis obijci poterunt Judæis*), makes the following just observations:—'Cum is esset gentis Judaicæ status, multa poterant Judæis obijci ab ethnicis, quibus ægre respondebant; unde sine dubio fiebat, ut pauciores multo proselytos ad se adlicere possent, licet omnes ingenii nervos, ad ethnicos ab idolatriâ revocandos, intenderent.—Quæcumque ethnici de Diis, creationeque omnium dictitabant, non difficulter confutare et irridere etiam, quippe absurda, poterant. Verum si sua



ipsi tueri adgrederentur, non ita facili sese expediebant, quod videmus vel ex secundo Josephi contra Apionem libro variisque Philonis operibus; ubi allegoriis, potius quam rationibus, mosaicis scriptor splendorem addere frustra conatur. Si exstarent libri ethnicorum, qui contra Judæos scripserant, facile adsequeremur, cur ea, quæ optima erant apud Judæos, ethnicorum animos parum percellerent, &c.—And he proceeds to enumerate several parts of the Hebrew writings, to which a heathen might object, and which a Jew could not vindicate, but by assuming the truth of the question in dispute. The conclusion follows then, that, since the Greeks might have silenced the Jews, by attacking the original Scriptures,—but did not so, choosing rather to vilify them by appeals to histories in Egypt and in other countries,—they could not be acquainted with the books of the Old Testament, but contented themselves with reports which appeared to them solid and rational. Indeed the mixed nature of those scanty fragments respecting the Jewish nation which we meet with in the Greek and Roman historians sufficiently proves their foundation to be some other than that of the original Hebrew writings, or the Septuagint version: for it is wholly gratuitous to say, that the Egyptians, and other enemies of the Jews, corrupted the real Jewish history. All this reasoning receives additional corroboration, from no testimony being produced to prove that the Greeks and Romans were acquainted with the sacred writings. On the contrary, all the authors, in whose works any mention is made of the Jews, prove their entire ignorance of Jewish history, except from the sources above specified.—The style of Lycophron now remains to be compared with that of the Hebrew prophets; and here, we think, Lowth may be allowed to be a safe guide. In the 21st prælectio, where he analyses the characteristic style of all the prophets, he speaks of Isaiah as follows: ‘In dictione singularis elegantia:’—and of Ezekiel, very pointedly: ‘Dictio ejus satis est perpicua; omnis prope in rebus sita est obscuritas.’—Joel: ‘Imprimis est elegans, clarus.’—Amos: ‘Dictionis splendore et compositionis elegantia vix quoquam inferiorem.’—Now these characters of writing cannot be said to belong to the Cassandra. It is true the names of animals are used, by the Hebrew prophets, in some such way as Lycophron uses them; but we should rather seek for this resemblance in the tragic poets, who frequently employ terms of this kind in the same figurative manner. See Euripides, Iphigen. 1623. *Τονδε μοσχρον νεαγενη.* Orestes.—Homer likewise supplies many instances of the like nature. In pp. 7, 8, the design of Lycophron, in writing his Cassandra, is stated. Mr. Meen's remarks here are valuable, and may be illustrated by a paragraph from a French writer cited in Fabricius's *Bibliotheca Græca* (vol. II. p. 422.): ‘Tout le monde sçait que l'unique but qu'il s'est proposé dans

sa Cassandra est d'instruire les jeunes gens de l'histoire des tems heroiques depuis Hercules, jusqu'à Alexandre le Grand, et de toute la mythologie des Grecs,' &c. —Mr. Meen goes farther than this author, and ingeniously supposes Lycophron to have consulted the disposition of the Egyptian people, who were fond of mystery and astrology. This thought is, we believe, original, and deserves to be examined. Perhaps the style of Lycophron may be attributed to the approaching decline of Greek literature. The purest ages of Greek poetry were past. Such a writer as Lycophron would have been scarcely tolerated in the times of Aristophanes or Menander. The former would have made him a perpetual subject of ridicule in his comedies.

‘ His uncouth and obsolete terms have exposed him to the censure of the Stagirite, and the ridicule of Lucian. The judgement of these ancient writers may have contributed to fix, though perhaps somewhat hastily, the public opinion. From them the tone of criticism appears to have been taken.’ P. 12.

We are concerned to remark that Mr. Meen has been guilty here of a gross anachronism. Aristotle, in the third book of his Rhetoric, cap. 2, makes mention of a Lycophron in the following manner:—*Τὰ δὲ ψυχρὰ ἐν τετραρσὶ γίγνεται, κατὰ τὴν λέξιν, ἐν τε τοῖς διπλοῖς ὀνομασί· οἷον Λυκοφρῶν, ‘τὸν πολυπρὸσωπον ἄνθρωπον.’* And, having given some more instances of words similarly compounded, from Alcidamas, and Georgias the orator, his master, he closes with these words: *Πάντα γὰρ τοιαῦτα ποιητικὰ διὰ τὴν διπλωσιν φαίνεται.*—Hence it is clear he is speaking of some orator, not of the poet, who was not born till some years after the death of the Stagirite.

Mr. Meen's judgement respecting the commentator we approve, pp. 13, 14, 15, 16.

‘ A translation of our poet, conducted on these principles, would require that the versification and language resembled those of Chaucer, or of our other earliest poets.’ P. 17.

This is certainly a valuable remark, but we question whether it would be possible to represent the original in any adequate manner.

The following observations on the utility of translations are worthy attention.

‘ Deviations from the author's sense will be marked: passages ill interpreted will be better explained: an ignorance of antiquity will be detected: inharmonious verses will be more happily turned. Thus, at length, from the blemishes of an early version may an immaculate translation arise; and that, which possesses little merit itself, may give occasion to works of indisputable desert.’ P. 19.

After these remarks, which we have been scrutinising, Mr. Meen gives some specimens of translation and notes, a few of  
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which we will lay before our readers. Mr. Meen follows the usual interpretation of verse 254: Κλαζων ἀμικτον στορατι ῥιγιστην βοην: 'Vociferansque non mixtum ore horrendum clamorem.'—We should rather interpret ἀμικτος in the sense of δυσομιλος, απλατος; for this signification of the word exactly describes the character of Achilles on this occasion, in Homer, Iliad K. v. 345: Μη με, κρον, γβρων γεναζεο, μηδε τοκουω. See Lycophron, v. 518. The common acceptation is unmeaning and vapid. We differ from Mr. Meen in his version of the following line: Παρ' ἰς τοις περικιδος ψαυσας κροτων: 'Apud telas pectinis ciens tactu strepitus.' We prefer 'pectinem tangens strepentem.' Two substantives are frequently used together in this manner, one of which is in effect an adjective. See Scut. Herc. Hesiod. v. 144. Phædrus, lib. i. fab. 13. 'Corvi deceptus strepor' for 'corvus strepidus.' See Burman's note.—We could have wished Mr. Meen had chosen another species of metre for his translation: rhymes do not suit the ravings of Cassandra. However, we desire to give merit its due. The following translation we think entitled to considerable praise, as exhibiting the spirit of the original, which is in this passage striking and poetical.

' For one man's guilt shall Greece with tears complain  
Of empty tombs, and sons untimely slain;  
Whose scatter'd limbs, exposed to wind and wave,  
Shall bleach on rocks, unshelter'd by a grave.  
No faithful urn, by pitying friends prepar'd,  
Shall guard those ashes which the flames had spar'd,  
A wretched name is all that now remains,  
And that a sculptur'd cenotaph contains:  
Wives, parents, orphans, all assembled here,  
Shall bathe th' inscription with a tender tear.  
Opheltes, Zarax, whom deep clefts deform;  
Trychates, Nedon, that defy the storm;  
And all Dirphossus' and Diacria's steeps,  
Within whose gutter'd caverns Phorcus sleeps;  
How will your hollow sides repeat the sound  
Of dying wretches, wreck'd their ships around!  
How will those rocks, which boist'rous waves divide,  
Crush your frail barks, and whelm them in the tide!  
Of Greeks what shoals, like dolphins tempest-driven,  
Dashed on your pointed crags, shall there be riven!  
Whom, wrapped in darkness and a billowy bed,  
Jove's bolts shall pierce, and number with the dead;  
What time, to baffle every pilot's aim,  
The watchman's wily art shall point the flame;  
Through night's thick shade shall gleam th' illusive ray,  
And, sunk in sleep and wine, th' unwary Greeks betray.' P. 34.

This specimen possesses merit, though every reader of taste will require a little more of the 'limæ labor.'



After the translations, follow a few annotations, which the author says were 'originally inserted in several European magazines.'

'They are not filched from the commentators. They were suggested by an attentive perusal of the author himself, whom it has been my endeavour to make, where that could possibly be done, his own interpreter.' p. 36.

We have no doubt that Mr. Meen has studied Lycophron with great attention. Indeed his version of those selections he has made is in many places an improvement upon that of Canter; and the annotations that follow display an acquaintance with Greek writers, and a considerable share of critical sagacity. Some of these we shall notice, though we may occasionally differ from the author.

V. 88. Ἦν τὸργος ὑγροφοῖτος ἐκλόμευται.

On this passage Mr. Meen comments, and is of opinion that interpreters have rendered τὸργος, *olor*, improperly; for, says he,

'The bird of Jupiter is substituted for Jupiter himself. The compound epithet annexed, ὑγροφοῖτος, reminds the reader of the swan, whose shape the god assumed.' p. 36.

He does not seem to have been aware that other commentators before him have in fact conceived the meaning of the poet in the same manner. Potter writes thus:—Τὸργος (inquit Suidas) παρὰ Λυκοφρονὶ ὁ κυκνός· λέγεται δὲ καὶ ὁ γυψ. 'Hoc vero non ideo fieri puto, quasi τὸργος de cycno proprie dici possit, sed quod more suo Lycophron speciem unam pro aliâ posuerit; haud aliter infra dicet Priamum juxta altare Jovis Agamemnonis interfectum esse, quem tamen ad Hercæi periisse notissimum est.' v. 335.—To which instance of the substitution of one species for another may be added, v. 1114, where the scholiast observes: Εἶδος ἀντὶ εἶδους εἶπε.—In the passage of Suidas, it is plain that he meant by ὁ κυκνός 'the swan,' κατ' ἐξοχήν.—On v. 146 our author conjectures πενταγαμβρία for πενταγαμβρα, which improves the passage, though no instance of this compound is produced; but in Lycophron this boldness of conjecture may sometimes be admissible. The anapaest, 'in sede quartâ,' is authorised by other places of the poet.

V. 324. Στυγνός Ἰφιδός λεων.

'Ptolemy's poets read the Bible both in the Greek version and original Hebrew. The resemblance between the stories of Iphigenia and Jephthe's daughter, and between the names Jephthe and Iphi, could not escape their observation. Iphi is a corruption from

Jephthe; and the import of the word annexed, from γινωμαι, is evident.

Thus is Ιφις, which means Iphi's, i. e. Jephthe's daughter, used as an equivalent for Iphigenia.' p. 40.

This etymology is constrained, and to the last degree improbable: we should at least have expected more similarity of sound in the original word and its derivative. When Mr. Meen asserts that Ιφις means Iphi's, or Jephthe's, he seems to have confounded the terminations of different tongues. All etymologies of this nature are extremely dubious. The scholiast's remark, though dishonourable to the poet, is perhaps more probable. He supposes him to have mutilated the word 'Iphigenia' for the sake of his metre.

V. 358, for γαμφαισιν, Mr. Meen reads γαμψαισιν; which conjecture he very ably vindicates, and interprets αρπαις 'falcibus;' that is, the beak and talons of the hawk. 'Falcon is derived,' says Dr. Johnson, 'à rostro falcato,' p. 42; which is a remark acute and truly critical. We shall only mention one more passage, in which we would rather retain the received meaning than adopt that which the author recommends.

V. 1443. Αναγκασει πτηξαντας Αργειων προμυς  
Σαναι χαραδρης τον στρατηλατην λυκον.

'Coget meticulosos Argivos proceres  
Adulari Charadræo lupo.'

'The word "meticulosos" conveys a wrong sense. Cassandra is predicting the defeat of the Persians. They, while they continued victorious under Xerxes, terrified the Greeks.' p. 52.

But the use of this word, in the usual sense, will be illustrated by Sophocles. Ajax horarius, v. 170:

Ταχ' αν, εξαφνης ει συ φανειης  
Σιγη, πτηξειαν αφωνοι.

Here the chorus is speaking of the enemies of Ajax, whom they compare to a vulture: Ατε πτηνων αγelai μεγαλ αιγυπιον υποδειςαντες. See Euripides, Ion, 974. where Mr. Wakefield illustrates the word in an elegant manner. We think Mr. Meen has considerably improved the sense of v. 280, where a deviation from the more general signification of the word πτησσω is necessary.—Upon the whole, though we have pointed out some errors, which we think our author has committed, we commend his performance, and think him very well qualified to favour the public with a new edition of Lycophron, which we hope he will undertake.

ART. VI.—*Philosophical Transactions of the Royal Society of London. For the Year 1800. (Continued from p. 208 of the present Volume).*

WE shall resume our account of this work without farther introduction.

‘XVI. Chemical Experiments on Zoöphytes; with some Observations on the component Parts of Membrane. By Charles Hatchett, Esq. F. R. S.’

If we were to consider this paper as only adding to the numerous analyses of vegetable and animal substances, we should dismiss it very briefly. Its value and importance are, however, more considerable, as it fills up the lacunæ in the chain of scientific analysis, and gives a distinct view of those gradually varying shades, in the composition of bodies, which we have so often had occasion to notice in their external forms and their bolder features. Mr. Hatchett recapitulates the conclusions he has advanced in a former paper, which, on account of the clear and comprehensive view it gives of the subject, we shall copy, premising only that the enamel of the teeth was found similar to bone—not deposited on a membrane, but mixed with some animal gluten.

‘—By the experiments subsequently made on various shells, crustaceous substances, and bones, it was proved,

‘1st. That the porcellaneous shells resemble the enamel of teeth in the mode of formation, but that the hardening substance is carbonate of lime.

‘2dly. That shells composed of nacre or mother of pearl, or approaching to the nature of that substance, and also pearls, resemble bone in a considerable degree, as they consist of a gelatinous, cartilaginous, or membranaceous substance, forming a series of gradations, from a tender and scarcely perceptible jelly to membranes completely organized, in and upon which carbonate of lime is secreted and deposited, after the manner that phosphate of lime is in the bones; and therefore, as the porcellaneous shells resemble the enamel of teeth, so the shells formed of mother of pearl, &c. in like manner resemble bone; the distinguishing chemical character of the shells being carbonate of lime, and that of enamel and bones being phosphate of lime.

‘3dly. It was proved that the crust which covers certain marine animals, such as crabs, lobsters, crayfish, and prawns, consists of a strong cartilage, hardened by a mixture of carbonate and phosphate of lime; and that thus these crustaceous bodies occupy a middle place between shell and bone, although they incline principally to the nature of shell. And,

‘4thly. It was proved that a certain portion of carbonate of lime enters the composition of bones in general; the proportion of it however being, to the phosphate of lime, *vice versa* to that observed in the crustaceous marine substances.



‘ Upon the view, therefore, of these facts, it is evident that there is a great similarity in the construction of shell and bone; and that there is even an approximation in the nature of their composition, by the intermediate crustaceous substances.’ P. 327.

In the various experiments on zoöphytes here recorded, Mr. Hatchett chiefly follows the outline, which marks the stronger and more characteristic chemical distinctions. As carbonate and phosphate of lime are chiefly employed by nature in giving hardness to bone and shell, these are his chief objects of attention. Other bodies, as magnesia, flint, and iron, were occasionally discovered; but they were of less importance, and in small as well as variable proportions. When the hardening matter was removed, a membrane was generally found, various in its nature, and different in its degree of organisation, from a glutinous body with little apparent filament, to a well-formed membrane. The former was even the case in the bones of a skaite; but, in general, the ossific matter is deposited on a membranous substance;—and it must be remembered that the characteristic of shell is carbonate of lime, and of bone, phosphate.

The hardening substance of the madrepores and millepores was shelly, except only in the millepora polymorpha, which differs from the other species also in the structure; and in these various zoöphytes there is nearly the same varieties of minuter structure and composition as in shells. In the flustra foliacea and corallina opuntia there was found a small proportion of phosphate of lime: these, as well as the isis ochracea and hippuris, approached a little to a bony substance. The stems of several of the gorgoniae were also ossific, and contained chiefly phosphate of lime; while the cortical part evinced the carbonate of lime, deposited on a soft flexible membrane resembling the cuticle. The antipathes resembled, in these respects, the gorgoniae; and even the sponges contained chiefly a horny substance of the same kind, owing their flexibility and elasticity to their more delicate organisation. The few species of alcyonium examined were similar also to the gorgoniae.

In the observations on the component parts of membranes, a necessary appendage to a paper comprising an analysis of bodies which contain membrane, as a basis on which the other parts were deposited, Mr. Hatchett follows the same plan of giving a characteristic outline.

Membranes are in general composed of gelatin in its different states, from that of soluble mucilage to strong glue. The gelatin from the hide of the rhinoceros was unusually viscid; that from the eel-skin is in large proportion, and the gelatin is yielded readily: in general, the more flexible the skin the more readily and copiously is the gelatin extracted. The cutis of the human body seems to be almost wholly formed of it: the cuticle evinces it, but in a minuter degree. Hair contains gelatin,

and to this principle its flexibility is owing; for the harder and less flexible hair yields it in a small proportion, while the softer loses, in the preparation or boiling, both strength and flexibility, unless boiled with caution. The more flexible horns also contain the largest proportion of this substance, and they become rigid when deprived of it. Stags' and bucks' horn differs from the horns of other animals, by their resemblance to bone: they afford a large portion of gelatin; and it is singular that, when carbonate of lime is the hardening substance, as in shells, madrepores, no gelatin is discoverable.

The scales of fishes are truly bony in their nature, and the spiculæ of the shark's skin are of the same kind. The pearly hue in mother-of-pearl and fish scales resides in the membranous part, and is only assisted by the relative opacity produced by the earthy salts interposed. The scales of serpents and lizards, on the contrary, are membranaceous or horny substances, and contain no phosphate of lime. Feathers and quills contain little or no gelatin; they are apparently elongations and modifications of the cuticle only. The horny crusts of insects, the plates of the scorpion, tortoise-shell, human nail, and the parings of the ox's hoof, are of the same nature. Alumen of eggs, when coagulated and dried, resembled tortoise-shell, or the nail of man.

It has been remarked that flexibility and elasticity are in proportion to the gelatin, and so also is the putrescibility, which probably arises from the affinity of gelatin to water. Gelatin seems, therefore, a component part of many animal substances, differing in quality from a very attenuated mucilage to the strongest glue, and in various proportions in different parts. It is suggested, in a note, that as putrescibility is in proportion to the gelatin, and antiseptics generally contain the tanning principle, which we know to produce its peculiar effects by precipitating the gelatin, how far the tonic effects of the Peruvian bark may depend on its tanin. The willow bark, which also contains the tanin, is a tonic; and the cinchona floribunda, which does not contain this principle, is said to be inert as a medicine.

The cartilaginous body which remains after the separation of the ossifying parts is similar, from whatever substance it be procured, varying chiefly in tenacity and consistency, as well as in the proportion of jelly. Albumen, however, when coagulated and dried, seemed not essentially to differ from this, which may be styled the basis of membrane: in other words, the latter is albumen of a denser kind, approaching perhaps, by a sort of crystallisation, to an organised body, and often exhibiting fibrous matter, joined or interwoven, apparently in a still more perfect state of organisation. This led to a particular exa-

mination of the muscular fibre. The results we shall transcribe.

‘We may conclude, from the experiments on the muscular substances which have been lately mentioned, that they contain lime, in various proportions, and in two different states, viz. carbonate and phosphate; and that the greater part of the latter is gradually separated, in conjunction with the gelatin, by means of boiling water. I would not, however, have it understood that phosphate of lime is an essential ingredient in gelatinous substances; for, on the contrary, isinglass, which is a perfectly gelatinous body, affords but a mere visible trace of it. The muscular fibre of beef appears to have been nearly deprived of its phosphate of lime by the long-continued and repeated boiling in water to which it had been subjected; but still so large a quantity of lime remained, that when oxalic acid was formed by the action of the boiling nitric acid, it combined with the lime, and formed an oxalate, which amounted to 17 grains, from 200 grains of the dry muscular fibre, dissolved in nitric acid, and precipitated by ammoniac.

‘I do not know what quantity of phosphate of lime was separated with the gelatin, as I was then only intent on preparing the fibrous part of the muscle; but, from the quantity of lime which remained, and which afterwards combined with the oxalic acid, it is evident that in the muscle of beef there is a considerable portion of earthy matter; and as, by the experiment on the muscle of veal, scarcely any precipitate was obtained after it had been boiled, and as but a small portion of phosphate of lime was present in the gelatinous liquid, it appears that, in this muscle, the whole of the small portion of lime which it contained was in the state of phosphate; and this being nearly separated, there did not remain any part of uncombined lime, or carbonate of lime, which, by uniting with the oxalic acid, (subsequently produced,) would form an oxalate; and as lime, in the states of phosphate and carbonate, is so much more abundant in the muscle of beef than in that of veal, we may infer, that the earthy matter is more abundant in the coarse and rigid fibre of adult and aged animals than in the tender fibre of those which are young; and this seems to be corroborated by the tendency to morbid ossification so frequently observed in aged individuals of the human species.’ P. 395.

Gelatin, albumen, and muscular fibre, differ also in their proportions of carbon in the order mentioned—the muscular fibre containing the largest. Albumen, not organised, contains a considerable ration of saline matter; when organised, the salts are in a less, the earths in a greater quantity. After the separation of gelatin the animal remains are uniformly the same; and these are nothing more than inspissated albumen, or a substance very nearly resembling it: even the gelatin appears to be formed from it. Such is the uniformity of Nature in all her works,—an uniformity not less admirable in itself than consistent with every physiological fact.



We have dwelt longer on this paper for the reasons already assigned. But we had one other: for in looking at M. Fourcroy's late *Système des Connoissances Chymiques*, a work professing to comprise the whole of chemical knowledge, we perceive Mr. Hatchett's prior experiments are overlooked. The present indeed, from the period of their publication, could not have been inserted.

'XVII. On the Electricity excited by the mere Contact of conducting Substances of different Kinds. In a Letter from Mr. Alexander Volta, F. R. S. &c. to the Right Hon. Sir Joseph Banks, Bart. K. B. P. R. S.'

This paper is in the French language; and we have to regret that, in a national work, every article in a foreign language, even in Latin, is not translated. We recollect in no foreign collection a paper in English.—But to the subject.

This is the first introduction of galvanism into the Transactions. M. Volta describes the galvanic battery and its effects in the manner in which we have always considered it, as an electrical operation. We shall translate the introduction.

'After a long silence, which I shall not attempt to apologise for, I have the pleasure to communicate to you, sir, and, by your means, to the Royal Society, some striking results obtained by pursuing my experiments on the electricity excited only by the simple contact of metals of a different kind, and even by that of other conductors, still differing from each other, in consequence of their own fluidity, or of their containing some moisture, to which they properly owe their conducting power. The principal of these results, which comprehends nearly all the others, is the construction of an apparatus which resembles in its effects, that is, in the commotions it excites, the Leyden phial, or rather the electrical batteries slightly charged, which however continue to act, and, after each explosion, recharge themselves; in other words, which contain an inexhaustible charge, an action or an impulse of the electrical fluid apparently perpetual. The apparatus, however, differs from the Leyden phial, not only by this peculiar continued action, but (instead of consisting, like the usual bottles or batteries, of one or many insulated laminæ, of bodies considered as electrics, armed with non-electric conductors) by its being formed only of non-electrics, particularly of the best non-conductors; and thus, according to the common opinion, most distant from an electrical nature.'

M. Volta next describes the common galvanic battery, and considers its influence as truly electrical, resembling in form the *natural electrical organ* of the torpedo and gymnotus. To this he gives the appellation of the *artificial electrical organ*.

'And, in fact, is it not, like the former, composed entirely of conductors? is it not owing to its superfluity of active electricity, without any preceding charge, without any foreign electrical influence, excited by the usual powers, acting incessantly and unremittingly,

capable of giving every moment commotions more or less strong, according to circumstances—commotions redoubled at each touch, frequently repeated, and continued for a certain time, that the same numbness is produced which the torpedo occasions?"

M. Volta next describes the galvanic battery in the usual form, and mentions the necessity of the intermediate plates being well moistened, as water is a much worse conductor than metals. The power of the battery is increased by employing salt water, or an alkaline lixivium, instead of a purer fluid.

When the torpedo gives the shock, M. Volta thinks that he only restores the communication, otherwise interrupted, between the disks of which the battery is composed, either by pressing them together, by throwing out a fluid between them, or by some other method. By the artificial organ the impression is more lively when the current comes from the metal to the organ of sense than when it passes into the metal. The course of the current must be ascertained by experiment; at least our author advances no clue for determining it. He only remarks, that, when zinc and silver are employed, an acid taste arises, from a communication of the zinc with the tongue, and an acrid one from the silver: if many pieces are combined in a column, there is a slight shock joined with the taste. With respect to light, increasing the number of pieces does not increase the brilliancy of the flash; but the impression is more readily communicated. When the apparatus is in good order, if the plate be put between the lips, as well as in contact with the tip of the tongue, and the communication restored, at the same moment a flash of light is perceived, a convulsion of the lips is excited, and a pungent pain felt on the tip of the tongue, followed by the sensation of taste. Our author succeeded in giving an impression to the ear by means of plates of silver or gold and zinc. He employed thirty or forty pair of these disks, having put two metallic rods with rounded extremities into the ears. When the communication was restored, a shock was felt in the head, and soon afterwards a crackling noise was perceived, as if some viscid matter was boiling. In the nose it only produced, as may be expected, a pungent sensation, without any peculiar odour. This very ingenious article is concluded by some arguments to show that the galvanic apparatus explains more satisfactorily the shock of the torpedo than the systems of philosophers have hitherto done.

'XVIII. Some Observations on the Head of the *Ornithorhynchus paradoxus*. By Everard Home, Esq. F. R. S.'

This singular animal, which is the platypus we noticed in our review of Dr. Shaw's first volume \*, has hitherto been only

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\* See Crit. Rev. Vol. XXXI. New Arr. p. 93.

examined in dried specimens. Mr. Home, in the present article, has described the head so far as the particular parts can be ascertained; and his chief object is to show that the animal is provided with teeth—though professor Blumenbach supposed that it was deprived of these organs. Dr. Shaw modestly observed only, that in the specimen he examined there were no traces of teeth.

‘ The beak is found, upon examination, not to be the animal’s mouth, but a part added to the mouth, and projecting beyond it.

‘ The cavity of the mouth is situated as in other quadrupeds, and has two grinding teeth on each side, both in the upper and lower jaw; but, instead of incisor teeth, the nasal and palate bones are continued forwards, lengthening the anterior nostrils, and forming the upper part of the beak; and the two portions of the lower jaw, instead of terminating at the symphysis, where they join, become two thin plates, and are continued forwards, forming the under portion of the beak.

‘ This structure differs materially from the bill of the duck, and indeed from the bills of all birds, since in them the cavities of the nostrils do not extend beyond the root of the bill; and, in their lower portions, which correspond to the under jaw of quadrupeds, the edges are hard, to answer the purpose of teeth, and the middle space is hollow, to receive the tongue. But, in this animal, the two thin plates of bone are in the centre; and the parts which surround them are composed of skin and membrane, in which a muscular structure probably is inclosed.

‘ The teeth have no fangs which sink into the jaw, as in most quadrupeds, but are imbedded in the gum; and have only lateral alveolar processes, from the outer and inner edges of the jaw, to secure them in their places, but no transverse ones between the two teeth.

‘ The tongue is extremely short, not half an inch long; and the moveable portion not more than a quarter of an inch; the papillæ on its surface are long, and of a conical form. When the tongue is drawn in, it can be brought entirely into the mouth; and, when extended, can be projected about a quarter of an inch into the beak.

‘ The organ of smell, in this animal, differs, in some particulars, from that of quadrupeds in general, as well as of birds. The external openings of this organ are placed nearly at the end of the beak, there being only the lip beyond them; while the turbinated bones are in the same relative situation to the other parts of the skull as in quadrupeds; by which means there are two cavities the whole length of the beak, superadded to the organ of smell.

‘ The turbinated bones in each nostril are two in number, and are distinct from each other. That next the beak is the longest, has a more variegated surface than in the duck, and has the long axis in the direction of the nostril; the posterior one is short, projects farther into the nostril, and the ridges are in a transverse direction.

‘ The posterior nostrils do not open directly under the turbinated bones, as in the duck, but about an inch farther back, and are ex-



tremely small; the cavities of the nose, in this animal, are therefore uncommonly extensive; they reach from the end of the beak nearly to the occiput.

'The beak itself is formed by the projecting bones already mentioned, covered with a smooth black skin, which extends some way beyond the bones, both in front and laterally, forming a moveable lip. This lip is so strong, that, when dried or hardened in spirit, it seems to be rigid; but, when moistened, is very pliant, and, as has been already mentioned, has probably a muscular structure. The under portion of the beak has a lip equally broad with the upper: this has a serrated edge; but the serræ are confined to the soft part, not extending to the membrane covering the bone, and are not met with in the upper one. The extent of the lips beyond the bones is distinctly marked in the drawings.

'There is a very curious transverse fold of the external black smooth skin, by which the beak is covered, projecting all round, exactly at that part where the beak has its origin. Its apparent use seems to be to prevent the beak being pushed further into the soft mud, in which its prey may lie concealed, than up to this part, which is so broad that it must completely stop its progress.

'The nerves that supply the beak, in their general course, size, and number, seem very closely to correspond with those of the bill of the duck.

'The cavity of the skull bears a greater general resemblance to that of the duck than of quadrupeds: there is a very uncommon peculiarity in it, which is, that there is a bony falx of some breadth, but no bony tentorium. This is met with in no quadruped that I know of: it is found in a small degree in some birds, as the spoon bill, and the parrot; but not at all so as to resemble the falx in this animal.

'The orifice of the eye-lids is uncommonly small, for the size of the animal; but the eye itself was not in a state to be examined.

'The external opening of the ear was so small as not readily to be perceived: it is simply an orifice; but the meatus enlarges considerably beyond the size of the opening, and passes some way under the skin, before it reaches the organ, which in this specimen had been destroyed. In the duck, the orifice leading to the ear is very large, when compared with the opening in this animal.' P. 433.

'XX. An Account of the Trigonometrical Survey, carried on in the Years 1797, 1798, and 1799, by Order of Marquis Cornwallis, Master-General of the Ordnance. By Captain William Mudge, of the Royal Artillery, F. R. S. Communicated by his Grace the Duke of Richmond, F. R. S.'

This is a continuation of a vast work, which it is impossible to appreciate too highly, either with respect to the magnitude of the design or the abilities displayed in its execution.

ART. VII.—*Iter Britanniarum; or that Part of the Itinerary of Antoninus which relates to Britain; with a new Comment, by the Rev. Thomas Reynolds, A.M. &c. 4to. 18s. Boards. Cadell and Davies.*

A considerable time has elapsed since Dr. Horsley published his commentary on the Roman Itinerary; and many discoveries having since taken place, Mr. Reynolds has been induced to offer the present work, intended to comprise the most recent observations. On examining it with some care, we have been gratified with the author's good sense and laudable spirit of curiosity; while we regretted that his situation in the country debarred him from any opportunities of lending further improvement to this publication. Thus the geography and maps of Cellarius are so implicitly followed, that towards the end, in a general map of the Roman empire, not one country or place are in their real position—the author being unaware that even Greece and Italy, as recently laid down by D'Anville and others, from actual surveys, are totally different in their appearance from the antiquated maps and ideas of Cellarius. To instance only in one point: The famous isthmus of Corinth really runs due east and west, instead of north and south, as laid down by Mr. Reynolds. There are other errors equally gross. The ancient geography by D'Anville, though far from being free from mistakes, was the work to have been consulted and followed, instead of that of Cellarius, which continues to disgrace our schools, and even universities.

The preface begins with giving the author's reasons for undertaking this work; after which he proceeds to give some account of his predecessors in this line, viz. Talbot, Burton, Gale, and Horsley.

“The first, who wrote upon the Itinerary, says Burton (I mean that part thereof which belongeth to Britain) was one Robert Talbot, an Oxford student, and canon of Norwich under Henry VIII. a man well skilled in the antiquities of this island.” He was born at Thorpe in Northamptonshire, and entered a member of New College, Oxford. In the year 1523 he was admitted a fellow of that society, and so continued seven years, when he resigned his fellowship. He obtained his preferment in the church of Norwich in the first year of Edward VI. where he died A.D. 1568, and was buried in the cathedral. A copy of his commentary on the Itinerary is published by Hearne in his edition of Leland's Itinerary. It is written in Latin, but extends only to the end of the fifth iter. Another copy of this commentary is mentioned in the catalogue of books and treatises relating to the antiquities of England, prefixed to the edition 1695 of the Britannia, as being much improved by Dr. Caius of Cambridge, and now in manuscript in Caius college library in two volumes. Burton gives the following short encomium on the Itinerary from this author. “What I have spoken, says he, ought to have that consi-

deration and regard, that I might, as well as I could, declare how much this one little book ought to be weighed, and esteemed of, which, under Antoninus Augustus' name, contains the ways and journeys of all the provinces of the Roman empire, which yieldeth unto us an income of so wonderful profit, that it affords most clear light to Strabo, Pomponius Mela, and Pliny, most excellent authors in the explication of the whole world, as it were in darkness." Many references to this commentary appear in Camden and other writers on this subject.

‘ Burton is the next author who has written a professed comment on the *Iter Britanniarum*. But I was much disappointed in the perusal of his work. He did not write till after Camden, and he is so mere an echo of that learned writer, that this subject has received very little improvement from him. As to the ancient towns, he implicitly accedes to the determination of his great authority. I do not perceive more than one or two instances where he has ventured upon an opinion of his own. Nor is his work in many other respects complete. He touches very slightly upon many points which require a very particular discussion, in order to a good understanding of this ancient author. I am however indebted to him for many excellent hints and remarks, which will be acknowledged in their place. The two copies of the *Iter Britanniarum* from Harrison, printed in his book, furnish some very useful various readings of the numbers. His observations on the monoptote form of the names of the towns are very ingenious and solid. Who he was I have not been able to learn. All we can gather from himself is, that he was a country schoolmaster. He must not be confounded with the Leicestershire historian, whom he quotes as William Burton, esq. The copy of his work, which I saw, had been in possession of Roger Gale, esq. a name well known in this kind of literature. It had in its margin some manuscript observations from his pen. Date of the edition, 1658.

‘ The next writer upon the Itinerary was Dr. Gale, to whom the antiquarian world is under great obligations for the republication of several old authors, whose works relate to the ancient state of this island. He was “Greek professor at Cambridge, and afterwards master of St. Paul’s school in London. He died at York 1702, dean of that cathedral.” His comment upon the Itinerary is written in Latin, but he did not live to finish it. It was published by his son Roger Gale, esq. with some additions and improvements, but is still very imperfect. It was printed in a thin quarto volume and small size, date 1709.

‘ Horsley is the last writer who has attempted a general explication of the part of Antoninus which relates to Britain. In his large and ingenious work on the Roman affairs in this island, his *Britannia Romana*, he has appropriated a portion of it to an essay on this part of the Itinerary. As it professes to be no more than an essay, it consists only of a strong outline of the work, with a few miscellaneous introductory observations. But he has given a much more consistent interpretation than any writer before him, from paying more exact attention to the numbers, and the real distances of the towns, as far as he could make them out. And for this purpose he was by no means less industrious in the expensive diligence of travelling than



Camden, or any of his predecessors. His dedication is dated from Morpeth in Northumberland, where it may therefore be supposed he lived; and yet he speaks of things from his own personal inspection at Wroxeter in Shropshire, at Caerleon in Monmouthshire, at Chichester in Sussex, and at some places in Essex. He has added several towns to the Antonine catalogue, and given good reasons for their admission. In some instances indeed he is evidently mistaken, particularly in the western counties; in which he ventures to support a very strange hypothesis in direct opposition to all the best writers who had gone before him. His plan also of comparing the Roman mile with the length of the English computed mile, in the different parts of the island, a certain measure with the most uncertain one that could be, does not appear to have proved very satisfactory to himself: nor can it be so, I am persuaded, to the critical reader. He speaks of Ogilby's Survey in giving the distances of some towns, but he has not taken such advantage of that work as it was capable of affording him. He was prepossessed with the idea that the miles in the Itinerary were horizontal, so that the distances, measured on the surface by Ogilby, promised no assistance to him. Not that he adopted this opinion without what appeared to him very just and sufficient grounds: for he was at the trouble and expence to have measured with a chain the distances of two or three places supposed to be mentioned in the Itinerary. The first stage, which he expected to be not quite twenty English miles, proved on mensuration twenty-two such miles:—a second interval, supposed under nine miles, was found nearly ten:—and of a third distance, he says, "Here too the number of English measured miles exceeds the number of Roman." These difficulties he reconciles by supposing the Roman miles horizontal. But in his first experiment he was probably unfortunate in not measuring from the true place intended, though he followed the opinion generally received. In the second he did not call to mind what he had observed, that the Itinerary gives no parts of miles; so that a place under ten miles was agreeable to the number in the Itinerary which called for nine only. The excess in the third instance seems to have been the same as in the second, though it is not so accurately expressed. Had he been more lucky in the selection of the distances, which he undertook to measure, he might have formed a very different opinion, and, in consequence of being better acquainted with the proportion between the English and Roman mile, he would probably have left much less to be done by those who might follow him in the same pursuit, than he now has done. Many valuable observations, and descriptions of towns, from this excellent work, will enrich the following pages. This publication does great credit to its editor, as he appears to have spared no expence to make it worthy of publick notice. It is illustrated with one hundred handsome engravings, exhibiting copies of all the Roman inscriptions, and other curiosities, which he had been able to collect; very particular plans of the two Roman walls, and some camps, with maps appropriated to Ptolemy's Geography, the Notitia, and the *Iter Britanniarum*. The date of it is 1732, so that it must have been written not far from the beginning of the present century, which is near expiring. It is now become rare to be met with.' P. iv.

Here the reader may perhaps be induced to smile at the vein of antiquarian reasoning, which peeps out in the supposition that a work published in 1732 must therefore have been written not far from the beginning of the century. In sooth and verity, good Mr. Reynolds, we should rather be led to infer that it was written in 1731.

The account of the other writers, who have incidentally illustrated this part of the Itinerary, is sometimes striking from its naïveté — Mr. Reynolds speaking of writers with whom every antiquary is familiar as if he had just discovered them in the corner of some old library.

The preface is followed by an introduction, which first presents a general view of the Roman Itinerary, from the edition of Wesseling. Mr. Reynolds seems inclined to allow to this work greater antiquity than the most acute commentators have granted. Upon this subject we must refer him to the remarks of Gronovius, in his edition of Mela, 1696, 8vo. It is a common error among antiquaries to suppose that only one work of the kind existed; and thus, for instance, to infer, that because it is probable that an itinerary was drawn up of the journeys of Hadrian through the empire, therefore this imperial itinerary must be the same with the other. But it is the delight of an antiquary to make every thing as old as possible, while men of plain sense must contend for the modern side. When Mr. Reynolds maintains, p. 17, that Solinus wrote about the year 80, he forgets that the internal evidence, concerning the invasion of Artaxerxes, evinces that he really wrote about A.D. 240. In short, this subject is beyond the force and erudition of our author, and he would have acted wisely if he had left it where he found it. His phrase of the Antonine towns, applied to places mentioned in the Itinerary, is neither just nor grammatical.

The observations on the Roman measures are more satisfactory, and the account of the grand Roman roads in Great-Britain is curious and interesting: nor must we blame its prolixity, as the subject demanded minuteness.

In proceeding to some account of Ptolemy, and other describers of Roman Britain, our worthy rusticated author acknowledges his obligations to Dr. Robertson, the historian, by the name of Robinson! He should have compared Ptolemy's account of Britain with the manuscript variations, published by Montfaucon, which are frequently imported.

\* Richard of Cirencester is so called from his being a native of that place. He was a monk of Westminster, and the author of several historical and theological pieces, and is supposed to have lived in the fourteenth century. In the year 1747 a work of this author was found in a library at Copenhagen, relating to the ancient history of Britain, which has given him a very high reputation in the antiquarian world. It was discovered by a Mr. Bertram, who immediately com-

municated an account of it to our great antiquary Dr. Stukeley. A sufficient specimen of the hand-writing was at the same time transmitted to enable the keeper of the Cottonian library to pronounce it a work of the fourteenth century. In 1758 Stukeley published a translation of the Itinerary,—the part of the work, probably, which he had received from Denmark. And in the beginning of the following year the whole work was published by Bertram from the original manuscript. A few copies of it were sent into England. One of them is in the Bodleian Library in Oxford. It is printed in small octavo, and, though joined with the works of Gildas and Nennius, forms but a slender volume.

‘ This little book has been received with an enthusiasm that amply recompenses its long sleep. Stukeley shews that he thought it of inestimable value, as he has gone so far as to assert, that, “if Camden, Burton, Gale, and Horsley, had seen Richard’s work, there had been nothing left for others to do on this subject.” Nor is this great antiquary singular in these his encomiums. He has been followed, and exceeded by a later writer. Mr. Whitaker, in his *History of Manchester*, speaking of this work, says “the science of Roman antiquities received an extraordinary illumination from the discovery of a work, which contains a curious account of Roman Britain, and exhibits to us a new Itinerary for the whole. And what infinitely enhances the value to a Roman British historian is, the Itinerary is more ancient than that of Antoninus, is more extensive in its design, and is more circumstantial in its execution.” And he afterwards adds, “the very discovery of a new Itinerary would have been of considerable importance to the science of antiquity, had it been of as late a date as Antonine’s confessedly is, or even as much later as, from the mention of Constantinople, and Maximianople, it actually appears to be. The very discovery of a new Itinerary would have been of considerable importance, had it been even as short as Antonine’s apparently is in its notices, and as uncertain as that is in its numerals.—But we have it with every possible advantage. The numerals are in general exact, the notices given in it are many and curious, and the date of it equally certain and early. It was drawn up as early as the middle of the second century.”

‘ No part of Richard’s work is concerned in the present inquiry, except the Itinerary here so highly spoken of. The following remarks will be therefore confined to this portion of his history, and founded upon the account given of it by the above-learned historian.

‘ And first with regard to its age. “It is more ancient than that of Antoninus, and was drawn up as early as the middle of the second century.”

‘ But this by no means corresponds with the account given by Richard himself. He gives no reason to place the date of it higher than his own time, which is thought from the hand-writing of the manuscript to have been in the fourteenth century. General Roy settles it in the year 1338, but I do not know on what authority. Richard, in his introduction to his Itinerary, tells us that he himself is the author of it; and he challenges some merit in having altered the work of the Roman general, by the assistance of Ptolemy, and some other ancient authors, as he hopes it will be found for the better.



His words are, "Ex fragmentis quibusdam a duce quodam Romano consignatis, et posteritati relictis sequens collectum est Itinerarium. Ex Ptolemæo, et aliunde nonnullis ordinem quoque, sed quod spero, in melius mutatum hinc inde deprehendes."

' Nor do certain internal marks in the work accord with so early a date as the second century. Richard divides Britain into six provinces. The first division mentioned in this island is in the third century, in the reign of Severus, who named one part of it Britannia Superior, and the other Inferior, and placed a governor over each. Neither Ptolemy nor Antoninus take notice of any division when they wrote. And when the four provinces, Prima, Secunda, Flavia, and Maxima, were established, is not upon record. But it is certain there were only these four when Sextus Rufus wrote towards the end of the fourth century. A part of one of them (it is supposed Maxima) was about that time named Valentia by Theodosius, in honour of the emperor Valentinian: and it appears that Richard meant this as one of his provinces. "This province," he observes, "being recovered by the Roman army under Theodosius, was called Valentia, or Valentiana, in honour of the then reigning emperor."

' From this account of the first division of Britain, it is plain this author must have had very little foundation for his province *Vespasiana*, which he describes as conquered in Domitian's reign, and so called in honour of the Flavian family, from which he was descended. This was an ingenious and innocent fiction, very admissible in the fourteenth century, but it cannot bear the test of historical investigation.

' Another argument against the second century is the title *Augusta* given to London. This name does not occur in any author before Marcellinus near the end of the fourth century. Speaking of Theodosius, this writer has this expression: *Ab Augusta profectus, quam veteres appellavere Lundinium.*

' Stukeley thinks Richard had no acquaintance with the Itinerary of Antoninus, and Mr. Whitaker agrees with him by supposing Richard's the more ancient work. But if we may judge from a comparison of the two Itineraries, this conjecture must appear groundless.

' Very few towns are seen in Antoninus which are not found in Richard. Of the first iter not one town is omitted. From the second only two are left out — *Blatum Bulgium*, and *Castra Exploratorum*. The towns of the third, and fourth, and fifth iters, are all inserted, except two in the latter — *Villa Faustini*, and *Icianos*. The *Colonia* also of the fifth iter is confounded with the *Camalodunum* of the ninth. Of the sixth, seventh, eighth, and ninth iters, all the towns appear in Richard: but instead of *Pontibus* he has substituted *Bibracte*. The five first towns of the tenth iter have exercised the ingenuity of commentators more than any in the whole Itinerary, and to no purpose, having never yet been positively determined; no wonder then if it should have exceeded the sagacity of Richard to interweave them in his *Diaphragmata*. Among the towns of the remaining five iters only *Maridunum* is omitted. Thus of the one hundred and thirteen towns of Antoninus, Richard has only omitted seven or twelve. This must be acknowledged a very strong probable

proof, that the work of the Roman general, referred to by this ingenious monk, must be that commonly known under the title of the *Itinerary of Antoninus*.

' This is further confirmed by the manner in which we find the towns, taken from the *Itinerary*, dispersed in the *Diaphragmata*. The disposition of them exactly answers the description given by this author in the account of his *Itinerary*, quoted above. Their order is changed, sometimes the towns following each other in the order they are found in *Antonine*; at others that order is reversed. Some few towns are transplanted from one *iter* into another. Some *iters* are composed partly from *Antoninus*, and partly from *Ptolemy* and other authors. Among the latter may be distinguished *Tacitus*, and *Pliny* among the Romans, and *Nennius* and *Bede* among our old English writers; and probably there are others of the latter class whose works may have not come down to the present times. Had *Richard* himself been tempted to make the world believe that the whole of this *Itinerary* was not only of his own fabrication, but invention also, surely *Antonine's* work would have been considered a complete and convincing evidence to the contrary.

' And there would have been more reason to suspect that our countryman might have drawn the materials of his *Diaphragmata* from some other source, if we could be certain that there were other sources of such kind of information, if *itineraries* had been works common among the Romans. Many of our best writers indeed express themselves very incorrectly and loosely upon this subject, as if *itineraries* had been common things among that people. I can only say that I have not met with the least trace of any such work, except the *Itinerary of Antoninus*, which I therefore look upon to be as singular and original a work as the *History of Livy*, or the *Æneid of Virgil*. If *itineraries* had been common, some specimens of them could not have escaped *Strabo* and *Pliny*, who have so expressly treated of the geography of the Roman world. *Vegetius*, a writer of the fifth century, is the only old author who speaks of *itineraria* in the plural; but he seems to mean something very different from the *Itinerary of Antoninus*, because he describes them as not only shewing the distances of towns, but the qualities of the roads, and the situations of rivers, mountains, &c. Nor can any proof of the existence of even such *itineraries* be drawn from this author. His words are, "*Itineraria regionum, quibus bellum geritur plenissime debet habere prescripta.*" And—"Solertiores duces *itineraria* provinciarum—non tantum annotata, sed etiam picta habuisse firmentur," which seem rather to imply the usefulness of them than their existence. "A general ought to have," and "prudent generals are said to have had, &c." are expressions which do not prove that this author had any personal knowledge of the real existence of such *itineraries*. The theory was good, but the practice next to impossible in those times.  
p. 118.

In all this reasoning there is a singular confusion of ideas, and Mr. Reynolds pretends to decide upon a subject which he has little studied. That two writers, describing the same country, should have mentioned the same names of towns, is

certainly far from being surprising; and the name and circumstances of the province *Vespasiana*, though soon lost, may have been carefully preserved by Roman writers, not only as an honourable badge of the extreme extent of the empire, but as a claim in case of future conquest. That Ptolemy does not notice the Roman provinces into which Britain was divided is no proof against their existence; and the names were in all probability as ancient as the time of Agricola; though, from the little and obscure information which we derive from historians, concerning Roman Britain, no light can be expected on the subject. When the province *Vespasiana* was founded, (and it would be idle to suppose that a monk could forge so probable a circumstance, confirmed by Roman roads, stations, and remains, in that part of Britain) the south was divided into four provinces—*Primum*, *Secundum*, *Flavia*, and *Maxima*. Of these, *Flavia* also derived its name from the family of *Vespasian*, under whose reigns the country was subdued.

The province *Valentia*, which is here huddled into the general account, is a very different consideration. The northern parts of the province, *Maxima* being lost, was re-conquered by *Theodosius*, who gave it its name in honour of the reigning emperor. In all this we cannot see the smallest incongruity or improbability; and how Mr. Reynolds can speak of historical investigation, on a subject where history is totally silent, we cannot divine, as the case rests entirely on geographical fragments, and the remains of Roman antiquity. Nor can we refrain from condemning the rashness of Mr. Reynolds, who, confessedly buried in the country, and at a distance from proper materials, presumes to enter the field against able writers possessed of such materials.

For the geography of *Ravenna*, who seems to have written in the beginning of the ninth century, the author should have consulted the learned disquisitions of *Muratori*.

The work itself begins with the original of the *Itinerary*, and afterwards proceeds to the commentary. From the want of *D'Anville's* work on *Gaul*, and several modern helps which have escaped his researches, the author is sometimes embarrassed with points which have been successfully arranged. *D'Anville* instructs us that *Itius Portus* is *Witsand*, and *Gessoriacum* is *Boulogne*. And, when Mr. Reynolds confounds these two places, he betrays a consummate ignorance of ancient *Gaul*. But as his chief object is the geography of *England*, this circumstance is unimportant, and he has examined his proper province with great and laudable care. We shall extract a few specimens.

• CATARACTONI. MP. XXII.

Near *Catarick*, *Yorksh.*

• So much of the ancient name of this town remains in the village of *Catarick*, that the attention of antiquaries must have been natu-



rally attracted to that point to look for the site of it. And there can be no doubt of its situation at that place, or at a small distance from it.

“ Three miles below Richmond, says Camden, the Swale flows by an old city, which Ptolemy and Antoninus call Caturactonium, and Cataracton, but Bede Cataractan, and in another place the village near Cataracta, which makes me think that name given it from Cataract, seeing here is a fall of water hard by, though nearer Richmond, where the Swale rather rushes than runs, its waters being dashed and broken by the crags it meets with. And why should he call it a village near Cataracta, if there had been no cataract of waters there? That it was a city of great note in those times may be inferred from Ptolemy, because an observation of the heavens was taken there. For in his *Magna Constructio* he describes the twenty-fourth parallel to be through Cataractonium in Britain. But at this day, as the poet says, it has nothing great but the memory of what it was: for it is but a very small village, called Catarick and Catarick bridge, yet remarkable for its situation by a Roman highway, which crosses the river here, and for those heaps of rubbish up and down, which carry some colour of antiquity. Under the Saxon government it seems to have flourished (though Bede always calls it a village) till the year 769, when it was burnt by Eanredus the tyrant, who destroyed the kingdom of Northumberland. But after his death Cataractonium began to raise its head again; for, in the seventy-seventh year after, king Ethelred solemnised his marriage here with the daughter of Offa, king of the Mercians. Yet it did not continue long flourishing; for in the Danish outrages which followed it was utterly destroyed.”

“ This most respectable author speaks of this town indefinitely as at Catarick, or Catarick bridge; but his editor Gibson is more decided as to the exact spot, and observes, that “ the remains are to be met with, about three flight shots from the bridge, at a farm-house called Thornborough, standing upon a high ground, where, as well as at Brampton upon Swale, on the other side of the river, they have found Roman coins. Upon the bank of the river, which is here very steep, there are foundations of some great walls, more like a castle than any private building;—and the large prospect must have made it very convenient for a frontier garrison. It is credibly reported, that almost a hundred years ago these walls were dug, out of hopes of finding some treasure, and that the workmen at last came to a pair of iron gates. Overjoyed at this, and thinking their business done, they go to refresh themselves; but before their return a great quantity of hanging ground had fallen in, and the vast labour of removing the rubbish discouraged them from any further attempt. The level plot of ground upon the hill, adjoining the farm-house, may be about ten acres, in several parts of which Roman coins have been ploughed up. Within this compass also they have met with the bases of pillars, and a floor of brick, with a pipe of lead passing perpendicular down into the earth. Some servants of one of the owners of the estate ploughing, the plough-share stuck fast in the ear of a great brass pot, which upon removing the earth they observed to be covered with flat stones, and on opening it found it to be almost full of Roman coins, mostly copper, but some of silver. The pot was so large as

to contain twenty-four gallons of water, and was afterwards used as a vessel to brew in. From all these circumstances it may be concluded that Thornburgh was the vicus juxta Cataractan."

'Horsley entirely agrees with this opinion. "The Roman town of Cataractonium," says he, "has been undoubtedly in the fields of Thornborough, about half a mile from Catarick bridge, and on the south side of the water. The coins, frequently found, are called Thornborough Pennies. Stones have been dug up here, and ruins of walls and houses all over the ground."

'Roger Gale, in a rough sketch with his pen, in the margin of Burton, of a part of the river Swale in this neighbourhood, shews that Thornborough lies much nearer than the village of Catarick to the fall of water above described;—and between the fall and Thornborough he inserts another place, where he says Roman coins have been found, which he calls Burghall. This might be possibly a portion of the old city.

'The position here assigned to Cataractoni is very much favoured by the distances on both sides, as will be made appear under that head in this and the next article.' P. 164.

Mr. Reynolds argues that Luguwallium is not Carlisle, but a village in the vicinity, a part of which is called the Lough, which he infers is a vestige of the former name, while in fact the word lough means nothing but a pond, and cannot have the smallest influence on the question. At Old Richmond, p. 188, we strained all our eyes, but could discover nothing Roman. There are however evident remains of a village, and it is surprising that the proprietor does not dig the ground. The spot is moreover singularly picturesque, with an ancient chapel and bridge over a ravine, and well adapted to the situation of a modern mansion, if our landed proprietors had taste enough to prefer real objects of antiquity to the erection of artificial ruins. Mr. Cade, whose authority is adduced, is a most worthy and respectable character, who has borne the illness of many years with great fortitude; but his antiquarian ideas, when examined on the spot, impressed us as being far from satisfactory.

#### • LONDINIO. MP. XII.

City of London.

'This long Iter has at length brought us to the capital of our island, the metropolis, as it appears, of Roman, as it is of modern, Britain. For though it is here passed through without any distinction above the other towns, yet in other parts of the Iter Britanniarum we find most positive testimonies of its early superiority and importance. It is one of the extremes of no less than seven of the fifteen Iters, four of which commence at it, and three others end there. This may be deemed a very fair proof that, even in these early days, this city had obtained the first place among the towns of our island. In the time of Nero indeed, half a century earlier, Tacitus describes this town as even then "exceedingly famous for the number of its merchants, and its trade."

'The ancient names of many of these towns, as has been already

observed, afford very probable testimonies of their existence prior to the coming of the Romans; but this is not the case with regard to this city. Different authors have given several derivations of the name from the British, but none of them are sufficiently satisfactory to ground any argument of its antiquity upon. There are good grounds however to infer, from its early celebrity, that it does not owe its origin to the Romans; and I am fully persuaded that it was that town of Cassibelin, surrounded with woods and marshes, which was plundered by Cæsar, and which has been above supposed by Camden to be Verulam.

‘Cæsar describes the capital city of Cassibelin “as strongly fortified with woods and marshes.” This must have been precisely the state of London in its infancy. An immense forest reached to the very walls of this town till the beginning of the thirteenth century, when, in the time of Henry III. it was disforested; and history informs us, that many of the citizens purchased parts of it to build upon, by which means the city and suburbs were greatly enlarged.

‘Nor could Londinio be deficient in marshes, which may be inferred from its lying so much lower than at present, and consequently more exposed to the depredations of the river. When sir Christopher Wren opened the foundations for St. Paul’s cathedral, he found that “the ground on the north side had been very anciently a great burying place. Under the graves of later ages, in a row below them, he found the burial place of the Saxons; and below that the British graves, with Roman urns intermixed. This was eighteen feet below the surface, or more, and belonged to the colony when Romans and Britons lived and died together.”

‘Again the same great architect, in preparing the foundations for “the steeple of St. Mary le Bow in Cheapside, to his great surprize, sunk above eighteen feet deep through made ground, when he came to the causeway of a Roman road, four feet thick, of rough stone, close, and well rammed with Roman bricks and rubbish at the bottom, on which causeway he laid the foundations of this weighty and lofty spire.”

‘The name of Moorfields also seems to intimate marshy ground in that part and neighbourhood.

‘Nor is there any thing in the account given by Cæsar, and the earliest writers, that contradicts the supposition that London might be Cassibelin’s chief town. It is plain that town could not lie on the south side of the river Thames, because Cæsar was obliged to pass that river before he could come to it.—He was informed by the Cassii, that it was not far from their territories, of which Ptolemy makes Verulam the principal town, and from which place London is at no great distance. Camden, and some later writers, suppose Cassibelin to have been king of the Cassii, which his name is thought to import—the belin, or king, of the Cassii. But Cæsar tells us that the Cassii yielded themselves to him, and that they informed him that the town of Cassibelin was not far off, which does not favour the idea that he was of their tribe, but rather an enemy whose abode it gave them pleasure to discover.

‘It might be expected however that Cæsar, in his account of this place, after he had taken it, would have mentioned the river Thames,



if it had been situated upon the bank of it. But it is observable that this conqueror adds no new circumstance, whatever, with regard to this town, after he had it in his power to be more particular in his description of it. And, as the river did not constitute one of its defences on the side of the Cassii, it was omitted in their account.

‘Belingsgate, called by Stukeley *Porta Belini*, may seem to have derived its name from this ancient king; for it is thought to have been one of the grand passes of the river in the Roman times.

‘Ptolemy makes *Londinium* one of the principal towns of the *Cantii*. And this has induced some to think its situation must have been on the south side of the Thames. But as this does not prove to be the fact, it is more reasonable to conclude that the territories of the *Cantii* extended over the south parts, or perhaps the whole of *Middlesex*, as well as *Kent*, and were not bounded by the Thames—a boundary assigned them on no other evidence, I believe, but the probability of the thing, which can have no weight against positive evidence to the contrary.

‘*Cassibelin* may then be thought to have been the king of the *Cantii*; and this was most likely one reason why he was chosen general of the Britons against *Cæsar*, because he had not only a share in the common cause, but was so much more interested in the immediate preservation of his own dominions.

‘All these circumstances considered, there seems more than probable evidence that London was the town of *Cassibelin*, and consequently an ancient British town.

‘Stukeley, in his plan, supposes the Roman town to have occupied all the space within the walls. And it is farther conjectured, that those walls were first erected by *Constantine the Great*, or his mother *Helena*; but there appears no just reason to believe such necessary defences would be so long withheld from a place of its importance. Probably they were built soon after the city recovered from its destruction by the *Iceni*.

‘The similarity of the ancient and modern names, the great abundance of Roman antiquities discovered from time to time in this city, and the distance, all concur in proof that this was the town here intended by *Antoninus*.’ P. 225.

On the other parts of this commentary we shall not enlarge, as it chiefly consists of extracts from former writers on the subject, collated with the improved maps of *Cary* and *Patterson*.

The appendix contains an abridged view of the whole of the *Imperial Itinerary*, extracts from *Ptolemy*, the *Notitia*, and *Richard of Cirencester*, with an alphabetical list of all the towns in Britain where Roman antiquities have been found. We regret that on this, and other occasions, the author has listened to the suggestions of *Dr. Stukeley*, whose visionary town is well known. In the list of towns, *Binchester*, and several other places, are omitted.

Upon the whole, we must praise the author for his labour, though by no means satisfactory in every respect.

**ART. VIII.**—*Principles of Modern Chemistry, systematically arranged. By Dr. Frederic Charles Gren, late Professor at Halle, in Saxony. Translated from the German; with Notes and Additions concerning later Discoveries, by the Translator, and some necessary Tables. Illustrated by Plates. 2 Vols. 8vo. 16s. Boards. Cadell and Davies. 1800.*

**SYSTEMATIC** works, in every science, are designed as repositories for the most experienced, or as introductory lessons for the student. We had lately occasion to recommend one of the latter kind, by the late professor Jacquin, in which the leading principles and different facts were explained with equal perspicuity and accuracy. Were we to applaud the present volumes, it would be in the former view of them. The general air of abstruseness, the occasional mixture of the almost unintelligible philosophy of Kant, and the method of enveloping common ideas with all the mysticism of philosophical language, which we have observed to be so frequent in German authors, render the present volumes unpleasing, and give to a most interesting science a form that would probably repel the younger student, and, in a moment, disgust the indolent inquirer. When these difficulties, however, are overcome, the pains will be amply repaid by the judgement and precision with which every part of the subject is explained. We have not seen a more systematic and correct collection of the 'Principles of Modern Chemistry;' and the great extent of the index renders every reference peculiarly easy. Of the translator, who has concealed his name, we cannot speak with propriety, as the original is not before us; but with the exception of a few ill-selected words, occasionally interspersed, his version is perspicuous, and probably faithful:—no more was required. Of the work he shall speak in his own language.

'The book which is here offered to the public, in English dress, is an abstract made by the late celebrated Dr. Gren himself, in the year 1796, from his System of Chemistry, Halle, 1794, in 4 vols. 8vo. the most complete and systematical work ever published on this science.—It was not destined, as he says himself in his preface, to be a mere skeleton of that larger work, but to be useful without it, and to form a complete Introduction to Chemistry.—Hence all the principal experiments have been circumstantially described, and all the fundamental and leading principles properly explained.

'Without anticipating the opinion of the public, or encroaching upon the department of the sober critic, it may be said that this book, small as it is, embraces the whole of this science in the most systematical order, proceeding from the first notions, step by step, to the most complicated doctrines, and arranged with the greatest clearness and precision.—Some parts, however, of the vegetable and animal kingdom, more interesting to the physician than the public

at large, have been rather shortly treated of; but they have been explained in a very ample and masterly manner in the second volume of his *System of Chemistry*.—Besides, the author declares, that his chief attention, in writing it, was bestowed on the practical use and application of Chemistry. For this reason he has introduced a number of valuable matters relating to pharmacy, arts, manufactures, and the operations of common life; such as the making of glass, pottery, enamelling, making of sugar, starch, art of dyeing, bleaching, making of wines, brandy, beer, vinegar, baking of bread, production of nitre, refining metals, &c.

‘To those, who for the first time study this science, it is immaterial to state what new discoveries they may expect from this work; besides that it would require too long a detail. But the experienced chemist, who honours it with a perusal, will readily find a number of new lights, hints, and improvements, modestly proposed, without the least affected show of novelty.’ Vol. i. p. i.

The author, when he abridged his larger work, had rejected the common system respecting matter, and adopted that of Kant, which we have said\* was only a new form of Father Boscovich’s system, adopted in England by Mr. Mitchell and others. They however do not advance so far as to admit a plenum, unless it be of a very rare ætherial fluid; nor can we conceive, from any account of Kant’s philosophy which we have seen, in what manner he can ultimately escape from conceding vacuities or spaces filled with æther. By allowing attraction and repulsion, he allows a greater or less distance between the parts of bodies: yet it will be said he rejects atoms. How then can a body have attraction or repulsion, but by a neighbouring body? How can that attraction and repulsion affect its own state of rarity and density? and how can any body be compressed into a smaller space? We shall transcribe the translator’s account of this doctrine, and of the atomic system to which it is opposed, taken, we observe, from Girtanner’s ‘*Über das Kantische Princip. sur die Natur Gesichte*,’ published in 8vo. at Göttingen in 1796; or rather, we suspect, from Van Mon’s Abridgement, in the *Décade Philosophique*, 1797.

“According to the former (the System of Atoms), 1st. matter fills its space merely by its existence; 2dly, it is absolutely impenetrable; 3dly, its division can be carried to a certain length only, ending in atoms, which, though extended, are not farther divisible; 4thly, there are empty interstices between the atoms; 5thly, the particles of elastic fluids, as air, vapours, caloric, &c. do not touch each other, and consequently they form what is called discrete fluids; 6thly, the rarity or density of a body depends solely on the quantity of empty interstices in a certain volume of space occupied

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\* Crit. Rev., New Arr. Vol. XXVII. p. 525.



by the matter constituting that body.—On the other hand, according to the dynamic system, matter fills its space by its primitive powers of attraction and repulsion; its impenetrability is only relative; it is divisible in infinitum; it fills its space as a continuum, or with continuity, so that the objective vacuum is a mere imaginary being, consequently there are no discrete fluids, and even the particles of caloric and light form a continuum; lastly, the greater or less density of a body is only an expression indicating the greater or less intensity of the primitive, attractive, and repulsive powers, which constitute the nature of matter, and which must decrease together with the extension of a certain body, according to certain laws; and therefore matter is supposed, even at the greatest rarity or least density, to fill its space with continuity.' Vol. i. p. iii.

The peculiar system of Dr. Gren is, in his own language, the eclectic: it is, on the whole, the antiphlogistic; but in some parts, particularly on explaining the nature of light, it admits a new principle, to which our author gives the name of phlogiston. But he has scarcely ever brought it forward; and, after the 140th page of the first volume, adopts the strictest antiphlogisticism.

The translator has taken, he observes, no liberties with his author, except transferring a line or two from the larger work in explanation, and adding the new discoveries in notes. The more copious accounts of the new metals 'tellurium and chrome', and of the new earth 'glycine,' are added in the text. The nomenclature is the new one of the French philosophers, with a very few exceptions, one of which we highly approve; viz. muriatous instead of muriatic acid, and the latter term instead of the oxygenated muriatic.—The translator suggests a change, sect. 1220, of less importance, but sufficiently proper, styling the sulphats, nitrats, &c. of iron, for instance, sulphated and nitrated iron. The other little changes of language are easily understood. Seven plates are added, the first representing chemical vessels and instruments, the seventh containing the new chemical symbols.

After the usual preliminary matters, Dr. Gren considers the more common, simple, and compound substances, and then proceeds to consider the salts, earths, and mineral acids. The sixth chapter, on the constituent parts of vegetables, concludes the first volume; and in this chapter are contained the various pigments from the vegetable kingdom, the general principles of dyeing, and the usual processes of bleaching.

In the second volume, the constituent parts of the bodies of the animal kingdom, with the proximate constituent parts of animal bodies, including the consideration of the animal pigments, are first examined. The eighth chapter is on the spontaneous changes in the mixture of organic bodies, comprehending the whole doctrine of fermentation. Bitumens, coaly sub-

stances, and metals, with tables of simple chemical attractions, conclude the whole.

The first article of the appendix is, 'Observations on the Tables of Chemical Attractions.' II. 'On the modern Chemical Characters.' III. 'Tables of the specific and absolute Gravities of Bodies.' IV. 'Reaumur's and Farenheit's Thermometers reduced.' V. 'A Comparison of the French with the English Grains.' VI. 'French and English Cubic Inches compared.' VII. 'On the new French Measures and Weights.' VIII. 'A Chemical Library.'—All these are added by the translator, and are equally useful and valuable.

It is difficult to give a specimen of this work. The only adequate one would exhibit the manner in which subjects generally known are described, in which some novelties are interspersed, and the remarks of the editor added. Perhaps the following is not an improper extract in all these respects. With this we shall conclude our article.

*Animal Pigments.*—The most beautiful of animal pigments is made from the cochineal (*coccionella coccus cacti* Linn.), a small insect gathered by the Mexicans from a plant (*Opuntia*, Nopal, Indian fig, *cactus cochinillifer*) which by digestion and decoction communicates to water a red colour, that becomes of a deeper hue by alkalis, and of a brighter by acids.—The pigment belongs to the adjective sort, and in the art of dyeing various mordants are employed to fix the colour of the cochineal on the stuffs. In particular, the fine scarlet-red is obtained from that decoction by the addition of nitro-muriat of tin (solution of tin in aqua regis).

From cochineal is also prepared the most beautiful and most precious of lake-colours—the carmine. The usual prescriptions for this preparation is, to make a decoction of cochineal free from all filth and foreign matters, to filter it, and to add a little alum. If it then be left at rest, the pigment will by degrees sink to the bottom. The carmine, however, thus obtained, turns out rather too darkish. The colour is brightened by adding to the decoction acidulous tartarite of pot-ash; and still more so by dropping into it liquid nitro-muriat of tin.—The extract of cochineal made by a yellow wash, for instance that from quercitron-bark, may afford a fine scarlet carmine, if the above solution of tin be added.

Cochineal is likewise the chief ingredient in the preparation of genuine Florence lake. The decoction of the cochineal is, for this purpose, made with a large quantity of sulphat of alumine, and the pigment afterwards precipitated by fixed alkalis. Lastly, the precipitate is parted by a filter, edulcorated, and dried.

Another red pigment is furnished by the German or Polonese scarlet grains (*coccus Polonicus*), but in a considerably less quantity than from cochineal; and also from kermes grains (*coccus, quercus coccifera* Linn.). Both are inferior to cochineal as to goodness and beauty of colour.—To pigments less in use belong the black liquor from the cuttle-fish, or ink-fish, squid (*sepia officinalis*), and the purple of the ancients, from various species of snails, as in particular of caltrop, or

rock-shell (*mucus ramosus*), and whelk (*buccinum lapillus*). Both are substantive pigments.

"The cuttle-fish is caught on the southern coasts of England, but more frequently on those of Italy. The liquor mentioned is contained in a particular vessel, and discharged by the animal on the approach of an enemy, whereby the water around it immediately becomes black, and thus the animal finds means to defend itself. That liquor is dried in the bladders, then separated from the membrane, and ground with gum-water. It is used by Italian artists for tinted drawings, and is in many respects preferable to China ink." *Ed.*

"The milk, blood of the soctus, mucus (*pituita*), matter (*pus*), saliva, succus gastricus, bile, humor lachrymalis, synovia, urine, sweat of animals, &c. particularly of man, and eggs of birds, have likewise been carefully examined by modern chemists.—But these interesting more the physician than the public at large, have been purposely passed over by the author." *Ed.* Vol. ii. p. 50.

N.B. In the last paragraph, added by the editor, 'The milk, blood of the soctus,' &c.—read for 'soctus' *fætus*.

ART. IX.—*Literary and Characteristical Lives of John Gregory, M.D. Henry Home, Lord Kames, David Hume, Esq. and Adam Smith, LL.D. To which are added a Dissertation on Public Spirit, and three Essays. By the late William Smellie, Member of the Antiquarian and Royal Societies of Edinburgh. 8vo. 7s. Boards. Robinsons. 1800.*

WE well knew and highly esteemed the late Mr. Smellie; but our duty prevents private regard from gilding defects; nor can we dwell with complacency on the extent of his literary acquisitions or his merit as an author. In reality, he wanted the varied knowledge, the comprehensive views, and, perhaps, the judgement, requisite to enable him to enlarge the bounds of science, or to discriminate its present state. As a plodding labourer in the field of compilation, or as a light pleasing essayist, he demanded commendation. Unfortunately for his 'fair fame,' he aimed at more.

Mr. Smellie's object was to give 'literary and characteristic lives' of all the Scotch authors of eminence with whom he was connected:—these are, he tells us, every author of merit, except Mr. John Home the dramatist. Only one part of his plan is executed, viz. the lives before us; and these prevent us from greatly regretting the loss of the continuation.—But to be more particular.

The first life is that of the amiable Dr. John Gregory. The very few dates of the earlier part of his biography, published, we believe, in the Medical Commentaries, are comprised in about four pages, and the analysis of the Comparative View con-



tains not less than eighty-four. It is no new observation; for it had been made by Dr. Gregory himself in his preface, that the title did not properly explain the nature of the work, which is, in reality, a series of independent essays, connected by very slight links. If there be any band which unites the whole, it is an inquiry how far the boasted superiority of man, and his more extensive powers, contribute to his happiness. This we remember once suggesting to the author; and if he had, as he intended, completed the work, he would have adopted some such title.

With a very slender thread, consisting chiefly of facts not fully or correctly related, Mr. Smellie proceeds to analyse, very shortly, the Lectures on the Duties and Qualifications of a Physician. He next mentions his Elements of the Practice of Physic, very slightly also; but expands the analysis of the Father's Legacy to very nearly the extent of the original work. The abstract consists of nineteen octavo pages. Little is said of Dr. Gregory's talents in general,—nothing of his taste in various branches of the belles-lettres and music: in short, we lose the man in a laboured analysis of his works.

'In his person, the doctor was above the ordinary size. His limbs were not very active; he stooped a little in his gait; and his countenance, from a fulness of feature and a heaviness of eye, exhibited no marks of superior powers of mind. But, in conversation, his features became animated, and his eye expressive. He had a warmth of tone and of gesture which were highly interesting. United with this animated manner, he discovered a mildness and simplicity, which were more attractive than the most artificial address. In the company of literary men his conversation flowed with ease; and, on whatever subject, he delivered his sentiments without affectation or reserve. His benevolent affections were strong, and, in the line of his profession, they were most peculiarly exerted.

'With regard to his pupils, he confined not himself to a faithful discharge of his professional duties. Many of these were far removed from all those who had a natural interest in their happiness. To young men so situated, it was a great consolation to find a friend who was of easy access, and always ready to assist them with his advice and protection. To his intimate friends, by whom he was highly beloved, his spirit of philanthropy peculiarly endeared him.'

P. 116.

The life of lord Kames is more full and particular:—luckily the subjects of which it consists were not in Mr. Smellie's line, or the rage of analysis was not so predominant. The list of his works is complete, and the few remarks subjoined are just and appropriate.

'As a private and domestic gentleman, lord Kames was admired by both sexes. The vivacity of his wit and of his animal spirits,

even when advanced in years, rendered his company not only agreeable, but greatly solicited by the literati, and courted by ladies of the highest rank and accomplishments. Instead of being jealous of rivals, the characteristic of little minds, lord Kames fostered and encouraged every symptom of merit that he could discover in the scholar, or in the lowest mechanic. Before he succeeded to the estate of Blair-Drummond, his fortune was small. Notwithstanding this circumstance, he, in conjunction with Mrs. Drummond, his respectable and accomplished spouse, did much more service to the indigent than most families of greater opulence. If the present necessity was pressing, they gave money. They did more. When they discovered that male or female petitioners were capable of performing any art or labour, both parties exerted themselves in procuring that species of work which the poor people could perform. In cases of this kind, which were very frequent, the lady took charge of the women, and his lordship of the men. From what has been said concerning the various and numerous productions of his genius, it is obvious that there could be few idle moments in his long protracted life. His mind was incessantly employed; either teeming with new ideas, or pursuing active and laborious occupations. At the same time, with all this intellectual ardour, one great feature in the character of lord Kames, besides his literary talents and his public spirit, was a remarkable innocency of mind. He not only never indulged in detraction, but when any species of scandal was exhibited in his company, he either remained silent, or endeavoured to give a different turn to the conversation. As natural consequences of this amiable disposition, he never meddled with politics, even when parties ran to indecent lengths in this country; and, what is still more remarkable, he never wrote a sentence, notwithstanding his numerous publications, without a direct and a manifest intention to benefit his fellow-creatures. In his temper he was naturally warm, though kindly affectionate. In the friendships he formed, he was ardent, zealous, and sincere. So far from being inclined to irreligion, as some ignorant bigots insinuated, few men possessed a more devout habit of thought. A constant sense of Deity, and a veneration for Providence, dwelt upon his mind. From this source arose that propensity, which appears in all his writings, of investigating final causes, and tracing the wisdom of the Supreme Author of Nature.' P. 145.

We suspect so much cannot be said with truth of lord Kames' religion; but it ought to be remembered, to his credit, that he never published a single line which could justly raise a doubt respecting the existence or the protecting providence of the Almighty. The general opinion of his sentiments was, however, different; and we remember well the story of an unlucky wag putting a letter into the Edinburgh post-office, addressed to 'Home the Atheist,' and of its being bandied repeatedly from the Castle-Hill to the Cannon-Gate, the respective residences of the historian and the senator of the college of justice.

The life of David Hume, originally spelt Home, has been so

often written, that little novelty can be expected. The quarrel with Rousseau has been often explained; but Mr. Smellie gives a very clear and candid account of it. Two anecdotes we shall select.

‘ When a young man, he applied to be made professor of moral philosophy in the university of Edinburgh. The Scottish clergy took an alarm. They represented that Mr. Hume, in his principles, was an atheist, or at least a deist; and, consequently, that he was very ill qualified to teach morals to youth in a Christian country. Their remonstrances were effectual; and Mr. Hume’s application was rejected. From that moment, as was natural, he conceived a rooted antipathy to the generality of Scottish clergymen. This antipathy was not, however, indiscriminate; for he was in intimate habits of friendship and sociality with several of the ministers of the church of Scotland; as the celebrated Dr. Robertson, Dr. Blair, Dr. Wallace, Mr. Jardine, Dr. Wishart, Dr. Drysdale, Mr. Home, the author of the ingenious and popular tragedy of Douglas, and many others. These reverend and learned gentlemen, however much they differed from Mr. Hume in religious or philosophical opinions, were fully sensible of his genius as an author, and of his worth as a man.

‘ I shall mention another anecdote.—One summer evening I went to sup with lord Kames. Soon after, Dr. John Warden, a worthy, a respectable, and an useful clergyman of this city, came to lord Kames’s house with the same intention. Lord Kames was then dictating to his clerk. When his lordship had finished, he led us to a drawing-room, which was situated to the north, because the night was remarkably warm. Here we had conversed for some time, when Mr. Hume joined the party. The conversation went on in a most agreeable manner. A sermon had just been published by a Mr. Edwards with the strange title of the Usefulness of Sin. Dr. Warden told us that he had read this sermon. Mr. Hume repeated the words: The Usefulness of Sin!—I suppose, says he, Mr. Edwards adopts the system of Leibnitz, that all is for the best; but, added he, with his usual keenness of eye and forcible manner of expression, What the devil does the fellow make of hell and damnation? Upon Mr. Hume’s pronouncing these words, for what reason I could never conjecture, Dr. Warden took his hat and left the room. Lord Kames followed him, and pressed him with anxiety to return, but he obstinately refused.’ P. 204.

Mr. Hume’s apathy and indifference to criticism was, as Mr. Smellie remarks, apparent only: from his conversation, his looks and gesture, he seems deeply to have felt every fancied indignity of this kind. The Treatise on Human Nature our biographer thinks one of his inferior works, and traces what he regards as a trick in Mr. Hume’s writings. He begins with a simple proposition, luminously expressed, and then hurries the reader away, in a wild confusion of eloquence, till the torrent can no longer be resisted, and the reader thinks he is enlightened and convinced. We have long suspected that this confusion was occasionally designed.



In the life of Adam Smith our author adds little to our former knowledge. The *Theory of Moral Sentiments*, and the *Considerations on the first Formation of Languages*, &c. subjected to the second edition of the *Theory*, are analysed in sixty pages. The latter seems to have been intended for an article of a review. The remarks on his *Inquiry into the Nature and Causes of the Wealth of Nations* are chiefly taken from Dr. D. Stewart's *Life of Mr. South*, in the third volume of the *Edinburgh Transactions*. We shall add one extract from his character, as given by Dr. Smellie.

‘ His opinions of men, which he sometimes formed upon a superficial acquaintance, were often erroneous. But the natural temper of his mind disposed him more to indulge fond partialities than ill-founded prejudices. Constantly occupied with extensive views of human affairs, he had neither time nor inclination to employ his thoughts on the peculiarities of common characters. Accordingly, though deeply skilled in the powers of the human mind, as well as in the passions and propensities of the heart, yet, in judging of individual characters, his estimates were sometimes formed in a manner remarkably false and precipitate. The same remark is applicable to the opinions he occasionally gave of books, and of speculative subjects. These were often not uniformly what might have been expected from a man of his superior understanding and knowledge. His opinions and similar topics were not unfrequently influenced by accidental circumstances and the humour of the moment; but, when these were retailed by persons who were not thoroughly acquainted with him, they conveyed false ideas concerning his genuine sentiment and character. On such occasions, however, his remarks always contained much truth and ingenuity; and, if the different opinions which he expressed upon the same subjects had been conjoined, they would have furnished materials for a judgment both just and comprehensive. But, in his friendly associations, he did not take the trouble of drawing those qualified conclusions which are so conspicuous in his printed works. He generally gave a bold and masterly sketch of the object from the first point of view that occurred to his fancy. His pictures were always vivid and expressive, and had a strong resemblance to the originals, when viewed under a particular aspect, but seldom conveyed a just and complete conception of it in all its parts and dimensions. But, however these peculiarities of his manners are to be accounted for, it is unquestionable that they were results of a candid and an innocent mind. His external appearance exhibited nothing very remarkable. In stature he somewhat exceeded the ordinary size; and his countenance was manly and agreeable. When warmed with the conversation of his friends, his features were often illuminated with smiles of inexpressible benignity; and his gestures were animated, and not ungraceful. His tendency to absence, especially in the company of strangers, gave his manner sometimes the appearance of embarrassment.

‘ In his deportment, when walking, there were some singularities. His head had a gentle motion from side to side; and his body,

at every step, had a kind of rolling or vermicular motion, as if he meant to alter his direction, or even to turn back. In the streets, or elsewhere, he always carried his cane on his shoulder, as a soldier does his musket. These may be considered as slight shades; but, in a picture, slight shades are often highly characteristic.' p. 293.

The concluding essays are, on 'the means of promoting and supporting public spirit;' on the question, 'whether all animate or inanimate bodies be made for the immediate use and convenience of mankind—or whether that be only a secondary end of their existence?' on the question, 'whether oratory has been, on the whole, of use to mankind?' and on 'poverty.'—The first is by far the most important essay, but, nevertheless, scarcely admits of or merits an abridgement: it contains, however, some judicious remarks, though leaning rather to the new school of modern reformers, which we believe the author did not design. In the second essay he has not pursued the subject with sufficient precision. Animals may not be of immediate use to man, but may be important links in the chain, which terminates in circumstances of the greatest consequence to his existence and well-being. The others do not deserve a remark; they are evidently juvenile performances of little merit.

ART. X.—*Sermons on various Subjects, preached at Hendon in Middlesex: by the Rev. W. M. Trinder, LL.B. and M.D. Second Edition. 2 Vols.\* 8vo. 10s. Boards. Dwyer. 1800.*

'THE too evident and increasing unhappiness of mankind, in every rank and condition of life, arising from a disregard of religion, and want of resolution to abandon destructive pleasures, has induced me to offer to the public such sure remedies and means of consolation as may tend to reverse the present scene of wretchedness, and to administer peace and joy to the restless and miserable soul.' Vol. i. p. v.

The preacher is very kind to the public: but he must have a strong opinion of his own powers if he think that his *remedies will reverse the present scene*; and must have reflected but little on the state of mankind, for the last eighteen hundred years, if he imagine that they have not, during that period, been in possession of every remedy to heal the moral disorders of the soul. If the Great Physician, who came not to call those who were well, but those who were sick, met with so little success in his ministry, what ought any inferior agent to expect from his best-exerted efforts? And we must confess, that, from the tenor of the work before us, we are not surprised that the publication of

\* For an account of the First Volume, see our Xth Vol. New Arr. p. 178.

several of its sermons, in monthly numbers, under the title of *Philanthropic Monitor*, did not answer the author's expectation. They are moral discourses and essays, aided with notes and poetry. But, in sermons, to introduce the subject of gentlemen nicking their horses' tails, or describe the agonies of a cock on Shrove Tuesday, seems to be a strange deviation from the duty of the pulpit, and a waste of the time dedicated to the higher offices of religion. We deem education to be of the highest importance to a state, yet the pulpit is not the place to recommend peculiar modes of it; and to us the following extract appears not only out of place, but liable to considerable censure.

'When it be found necessary to send a child from home for the sake of school-learning, and for the sake of due intercourse with society, it should be well considered where it may be most proper to send him. Private tuition, after a lad be ten years old, is not to be recommended; for if he be to live in the world, it is then full time that he associate with many other persons of his own age and level, in order to acquire that wariness and discretion which may be of use to him hereafter; for the leading principles that direct the conduct of boys and men are more alike than we do commonly imagine; and experience that costs little is a good instructor.—A school, then, wherein there be many in number, is to be preferred before that in which there are but few; but, except in the great schools, on royal foundation, how are we to discover the real abilities and manners of schoolmasters? Report speaks too little or too much. A father, therefore, who loves his child, should be cautious how he reposes confidence in report: he should act upon a certainty; for if he err, great will be the injury that his children must sustain. But parents, in general, are not competent to judge of the qualifications of professed teachers, and, therefore, it was wisely enacted, that every schoolmaster should be obliged to take out a licence for the exercise of his profession, under pain of forfeiture and imprisonment. But, alas! that wise act of parliament hath been, for many years, either but little regarded, or else totally forgotten; and, therefore, in this public and solemn manner, as a father of a family, as a lover of my country, I do call upon the legislature of this kingdom to enforce this wise act, and to render it more obligatory, by compelling every schoolmaster, who professes to teach the classics, to be duly examined by the bishop of his diocese, with regard to his learning and other qualifications, before he receive a licence for the educating of youth. If this were the energetic law of the land, our children would receive abundant benefit, and the poor, but able teacher, would be amply encouraged and rewarded.'

Vol. ii. p. 8.

The wisdom of inflicting forfeiture, or imprisonment, is a strange sentiment from the mouth of a minister of the Gospel, and we find no precedent for it in the writings of the evangelists and apostles. A note, on the destructive tendency of manufactures, abounds with good sense, and in a political pamphlet would deserve praise.



‘ But if a king, in these modern times, be not conscious of any direct acts of cruelty, yet may he not be alarmed at the idea, that his wretched policy (by which he is, perhaps, taught to fear the multitude of his subjects, and, therefore, that it is proper, by various contrivances, to consume them) operates with no less ruin to mankind? How many thousands are cut off by wars, that, to vulgar minds, appear to be causeless, or the effects of wanton ambition? How destructive to human life is the undue extension of foreign trade and possession in distant and unwholesome countries? What policy can make greater waste of health and life, than the undue encouragement of the mechanic arts? It is worse than the sword, it is worse than famine; for the one may be resisted, and the other rageth only for a short time. But the prince that encourages the mechanic arts, to the prejudice of husbandry, invites millions, and even the generations of millions, into the furnace of affliction, into the abyss of death. For when men live in crowds, they live not generally out half their days, because of the insalubrity of the air, because of their employments, because of the vices that are peculiar to crowded cities, because of the scarcity and badness of their food; for crowded cities must be fed by the labour of the few peasants that are left in the country, who are not enough in number to render food plentiful and cheap. But if a ruler were to fashion his conduct after the model of the sagacious and benevolent Numa, the second king of Rome (who had no wars during a long reign of forty-three years, and who divided his lands among the poor people in small parcels, thereby encouraging husbandry, wisely considering it as the only source of population, wealth, and national comfort) how full of honour would be his administration! how gracious, how endearing to his people!’ Vol. ii. p. 143.

From these extracts it is evident to our readers that the sermons before us labour under that fault which we have so frequently to lament in religious compositions. The intermixture of political, commercial, or legal matters, with the high topics the Scriptures hold out to us, cannot be too much discouraged. Let the preacher reflect on the conduct of our Saviour and his apostles, and he will never find them interfering with the affairs of this world: their minds were bent on superior pursuits, and on inculcating those spiritual principles which might secure their hearers from the contagion of vice. And it is to be lamented that they who for six days in the week have their hearts necessarily absorbed in their own worldly affairs, should ever on the Sunday be brought into a similar train of thought, and be diverted from things eternal to things temporal.

**ART. XI.**—*A Digest of Hindu Law, on Contracts and Successions, with a Commentary by Jagannát'ha Tercapanchánana. Translated from the original Sanscrit, by H. T. Colebrooke, Esq. 3 Vols. 8vo. 2l. 2s. Boards. Debrett. 1801.*

IF any thing could add to the lustre of the character of sir William Jones, it would be his attempt to bring the principles and the practice of the Hindu law within the reach of European practitioners. Humanity and justice equally dictate the propriety of judging according to rules which custom and religion have alike contributed to sanctify; but, unless these rules be known, they may be disguised by interest or misinterpreted by influence. He who best could judge has told us that the pundits are not to be depended on, and that their fallacy is not easily detected. On this subject, however, we have already enlarged, and need not again return to it.

Various are the legislative oracles of India. By a wise and political decision the vedas have given a sanction to the laws, by raising their professors above the military class, and considering them as designed to repress their turbulence or their incroachments. Sir William Jones has himself, we believe, translated the compilation of Raghunandana; and Mr. Colebrooke, in a more limited sphere of Indian jurisprudence, has selected that of Jagannát'ha. The former, according to sir William, approaches nearly in form and method the digest of Justinian, and is scarcely inferior to it.

‘ Besides the great work of Raghunandana above mentioned, many other digests have been compiled by Hindu lawyers; which, like his, consist of texts collected from the Institutes attributed to ancient legislators, with a gloss, explanatory of the sense, and reconciling seeming contradictions, to fulfil the precept of their great lawgiver, “ When there are two sacred texts apparently inconsistent, both are held to be law; for both are pronounced by the wise to be valid and reconcileable.” From various digests, and from commentaries on the institutes of law, the present digest has been compiled; and the venerable author, Jagannát'ha, has added a copious commentary, sometimes indeed pursuing frivolous disquisitions, but always fully explaining the various interpretations of which the text is susceptible. In restricting this compilation to the law of contracts and successions, he has omitted the law of evidence, the rules of pleading, the rights of landlord and tenant, the decision of questions respecting boundaries, with some other topics, which should be likewise treated for the purpose of assisting courts of civil judicature in deciding private contests according to the laws which the Hindu subjects of Great Britain hold sacred. The body of Indian law comprises a system of duties religious and civil. Separating the topic of religious duties, and omitting ethical subjects, Hindu lawyers have considered civil duties under the distinct heads of private contests and forensic practice: the first comprehends law private and criminal; the last

includes the forms of judicial procedure, rules of pleading, law of evidence written and oral, adverse titles, oaths, and ordeal. The translation of Menu has sufficiently made known the criminal law of the Hindus, which is now superseded by the Muhammedan system: but another head of private contests, in which, under the name of disputes concerning boundaries, the rights of husbandmen are examined, contains matter both curious and useful; practical law, especially the system of evidence, must be sometimes consulted in the provincial courts, which are not governed by English law; and the rules of special pleading have been pronounced excellent by one whose opinion has great weight.' Vol. i. p. xi.

The account of the Indian commentators, which follows, will not be very interesting, and we shall prefer allowing our translator to speak of the present work in his own language.

On this translation I shall briefly observe, that the version of many texts come from the pen of Sir W. Jones; for most of the laws quoted from Menu are found in his translation of the *Mánava d'herma s' ástra*, and other texts had been already translated by him when perusing the original digest formerly compiled by order of Mr. Hastings. It has become my part to complete a translation of the new digest of Indian law. Selected for this duty by Sir John Shore, whose attention extended to promote the happiness of the native inhabitants of the provinces which he governs, and to encourage the labours of the literary society over which he presides, is no less conspicuous than his successful administration of the British interests in India, I have cheerfully devoted my utmost endeavours to deserve the choice by which I was honoured: nothing, which diligence could effect, has been omitted to render the translation scrupulously faithful; and to this it has been frequently necessary to sacrifice perspicuous diction. The reader, while he censures this and other defects of a work executed in the midst of official avocations, will candidly consider the obvious difficulties of the undertaking. Should it appear to him that much of the commentary might have been omitted without injury to the context, or that a better arrangement would have rendered the whole more perspicuous, he will remember, that the translator could use no freedom with the text, but undertook a verbal translation of it: what has been inserted to make this intelligible is distinguished by Italics, as was practised by Sir William Jones in his version of Menu and of the *Sirájiyyab*; in very few instances has any greater liberty been taken, except grammatical explanations and etymologies, which are sometimes, though rarely, omitted, or abridged, where a literal version would have been wholly unintelligible to the English reader.' Vol. i. p. xxiii.

These volumes, as the title indicates, are limited to the laws of contracts and successions; the latter a work of peculiarly minute discrimination, which would almost puzzle the most subtle conveyancer of this country. The first part relates to loans and payments, particularly to interest and pledges, and to deposits, including sale without ownership, concerns among partners, and subtraction of what has been given. Of this



department of the work many pages may be read with pleasure by the general inquirer: they display a vein of good sense and sound reasoning, and, where not debased by local prejudices, are highly gratifying. From this part we shall select a specimen, not indeed cautiously chosen, but containing the manner and the reasoning of the commentators.

‘Sect. III.—On Interest specially authorised, and specially prohibited.

‘Art. I.—On Debts bearing interest, without an express Agreement.

‘LI. CA'TYA'YANA :—Though a loan be made *expressly* without interest, yet, if the debtor pay not the sum lent after demand, but *fraudulently* go to another country, that sum shall carry interest after a lapse of three months.

‘*Uddhāra* (the term employed in the text) here signifies money received without a promise of interest. “If he go to another country,” if he abandon the country in which the creditor resides, that debtor should *immediately* pay the sum lent.—The *Retnācara*.

‘If he abandon the country in which the creditor resides; that is, if he go to another country.

“After a lapse of three months;” if it have been demanded, it shall bear interest at the end of three months.—The *Chintāmeni*.

‘That is, if the sum lent be demanded, but not paid, it bears interest after a lapse of three months from the date of the loan. In this case, a loan has been amicably made by the creditor without any stipulation for interest. It is proper that no interest should be paid by the debtor, while friendly intercourse is maintained: but if he do not pay it after demand, the friendly consideration no longer subsists, and interest should therefore be paid. In that case it commences at the expiration of three months under the authority of the law. However, should he fix a near term after the first demand, with the assent of the creditor, and pay it at that term, no interest accrues: accordingly it is said in a text, which will be cited, “after more demands than one.” But no interest accrues within three months, even though the debt be repeatedly demanded; for no law has authorised it.

‘If it be asked what sort of interest? the answer is, interest at the rate of an eightieth part, and so forth, as prescribed by law. But Cullācabhatta expounds the text of Menu (XLII.) as relating to this case: “Interest exceeding the fixed rates, or those prescribed by law, and contrary to, that is, different from, interest agreed on, or, in other words, interest not agreed on, is invalid, and cannot be exacted: interest not agreed on cannot be exacted at rates not declared by the law; for there can be no interest which is neither settled by the parties, nor prescribed by law.” Consequently, in a case where none was agreed on, interest should be received at the rates prescribed by law, in the order of the classes.’ Vol. i. p. 97.

What relates to irrevocable and unalienable gifts deserves particular attention.

The third book relates to non-performance of agreements, and the fourth to the duties of man and wife, in which the ladies are not greatly indebted to the gallantry of the legislator, who reduces them nearly to the condition of domestic servants. The second book, which fills a small part of the second and the whole of the third volume, is on the law of successions, which, we have already observed, is peculiarly nice and minute in its distinctions. We shall not enlarge farther on these volumes, as the subjects are not generally interesting: we may, however, conclude with observing, that the candidates for distinction in the Eastern courts are not a little indebted to Mr. Colebrooke's diligence and attention.

ART. XII.—*Solitude*; written originally by J. G. Zimmerman. To which are added, *Notes Historical and Explanatory*, a copious *Index*, and *Four beautiful Engravings* by Ridley. Vol. II. 12mo. 7s. 6d. Boards. Vernor and Hood.

IT has been complained of by some hypercritics, the 'curs who occasionally bay the moon,' that we have called Zimmerman a gloomy philosopher. We have done so, and repeat it, for we knew him well. The whole tenor of his life, every page of his writings, every part of his correspondence, and the horrors of his last moments, confirm it. The first volume of this work appeared in 1791, and was noticed in the third volume of our New Arrangement. That was an abridgement from a very voluminous publication, (for Zimmerman never had the art of condensing,) and from Mercier's French translation. The volume before us comes in a doubtful shape; nor are we informed whether it be a new, or some of the rejected parts of the former work. We know that Zimmerman intended to publish additional remarks on solitude, but we do not know whether his resolution were ever carried into effect.

The subject of the present volume is 'the pernicious influence of a total seclusion from society upon the mind and heart.' It is, in some measure, the *amende honorable* for the 'pernicious influence' of the former observations; but having enlarged, in the article already referred to, on the dangers, the inefficacy, and the positive injury of seclusion, we can only in general commend the antidote. This volume is neatly printed, and embellished with four tolerably well-executed engravings. We shall extract a passage or two, entertaining if not instructive. The first is from the chapter on the disadvantages of solitude.

'Culpable, however, as studious characters in general are, by neglecting to cultivate that social address, and to observe that civility of manners and urbane attention, which an intercourse not only with

the world, but even with private society, so indispensably requires, certain it is, that men of fashion expect from them a more refined good breeding, and a nicer attention to the forms of politeness, than all their endeavours can produce. The fashionable world, indeed, are blameable for their constant attempts to deride the awkwardness of their more erudite and abstracted companions. The severity with which they treat the defective manners of a scholastic visitor is a violation of the first rules of true politeness, which consists entirely of a happy combination of good sense and good nature, both of which dictate a different conduct, and induce rather a friendly concealment than a triumphal exposure of such venial failings. The inexperienced scholastic is entitled to indulgence, for he cannot be expected nicely to practise customs which he has had no opportunity to learn. To the eye of polished life his austerity, his reserve, his mistakes, his indecorums, may, perhaps, appear ridiculous; but to expose him to derision on this subject is destructive to the general interest of society, inasmuch as it tends to repress and damp endeavours to please. How is it possible that men who devote the greater portion of their time to the solitary and abstracted pursuits of literature can possess that promptitude of thought, that vivacity of expression, those easy manners, and that varying humour, which prevail so agreeably in mixed society, and which can only be acquired by a constant intercourse with the world? It was not only cruel, but unjust, of the Swedish courtiers to divert themselves with the confusion and embarrassments into which Miebom and Naude, two celebrated writers on the music and dances of the ancients, were thrown, when the celebrated Christina desired the one to sing and the other to dance in public, for the entertainment of the court. Still less excusable were those imps of fashion in France, who exposed the celebrated mathematician Nicole to the derision of a large company for the misapplication of a word. A fashionable female at Paris having heard that Nicole, who had then lately written a profound and highly approved treatise on the doctrine of curves, was greatly celebrated in all the circles of science, and affecting to be thought the patroness and intimate of all persons of distinguished merit, sent him such an invitation to one of her parties, that he could not refuse to accept of. The abstracted geometrician, who had never before been present at an assembly of the kind, received the civilities of his fair hostess and her illustrious friends with all the awkwardness and confusion which such a scene must naturally create. After passing an uncomfortable evening in answering the observations of those who addressed him, in which he experienced much greater difficulties than he would have found in solving the most intricate problem, he prepared to take his leave, and pouring out a profusion of declarations to the lady of the house, of the grateful sense he entertained of the high honour she had conferred on him by her generous invitation, distinguishing attention, polite regard, and extraordinary civility, rose to the climax of his compliments, by assuring her that the lovely little eyes of his fair entertainer had made an impression which could never be erased from his breast, and immediately departed. But a kind friend, who was accompanying him home, whispered in his ear, as



they were passing to the stairs, that he had paid the lady a very ill compliment, by telling her that her eyes were little, for that little eyes were universally understood by the whole sex to be a great defect. Nicole, mortified to an extreme by the mistake he had thus innocently made, and resolving to apologise to the lady, whom he conceived he had offended, returned abruptly to the company, and intreated her, with great humility, to pardon the error into which his confusion had betrayed him, of imputing any thing like *littleness* to so high, so elegant, so distinguished a character, declaring that he had never beheld such fine large eyes, such fine large lips, such fine large hands, or so fine and large a person altogether, in the whole course of his life.' P. 122.

The following account of the last years of Haller is new to his biographers. Unfortunately it is not a single, solitary instance; for the mind, which has risen to the highest pitch of intellectual exertion, will often afford an equally striking instance how low it can fall. It will be followed by Zimmerman's account of himself; but he could not describe *his last months*, or their horror would have been more dreadful.

'This grievous malady, indeed, is not the exclusive offspring of mistaken piety and religious zeal; for it frequently invades minds powerful by nature, improved by science, and assisted by rational society. Health, learning, conversation, highly advantageous as they unquestionably are to the powers both of the body and the mind, have, in particular instances, been found incapable of resisting the influence of intense speculation, an atrabilarious constitution, and a superstitious habit. I have already mentioned the thick cloud of melancholy which obscured the latter days of the great and justly-celebrated Haller, which were passed under the oppression of a religious despondency, that robbed him not only of all enjoyment, but almost of life itself. During the long period of four years immediately antecedent to his death, he lived (if such a state can be called existence) in continual misery; except, indeed, at those short intervals when the returning powers of his mind enabled him, by the employment of his pen, to experience a temporary relief. A long course of ill health had forced him into an excessive use of opium, and, by taking gradually increased quantities of that inspissated juice, he kept himself continually fluctuating between a state of mind unnaturally elevated and deeply dejected; for the first effects of this powerful drug are like those of a strong stimulating cordial, but they are soon succeeded by universal languor, or irresistible propensity to sleep, attended with dreams of the most agitated and enthusiastic nature. I was myself an eye-witness of the dreary melancholy into which this great and good man was plunged about two years before the kind, but cold, and though friendly yet unwelcome, hand of death released him from his pains. The society which during that time he was most solicitous to obtain was that of priests and ecclesiastics of every description: he was uneasy when they were not with him: nor was he always happy in his choice of these spiritual

comforters ; for though, at times, he was attended by some of the most enlightened and orthodox divines of the age and country in which he lived, he was at others surrounded by those whom nothing but the reduced and abject state of his faculties would have suffered him to endure. But during even this terrible subversion of his intellectual powers, his love of glory still survived in its original radiance, and defied all the terrors both of heaven and earth to destroy or diminish their force. Haller had embraced very deep and serious notions of the importance of Christianity to the salvation of the soul and the redemption of mankind, which, by the ardency of his temper, and the saturnine disposition of his mind, were carried into a mistaken zeal and apprehension ; and, instead of affording the comfort and consolation its tenets and principles are so eminently calculated to inspire, aggravated his feelings and destroyed his repose.' P. 195.

‘ The cool and quiet repose which seclusion affords is frequently the most advantageous remedy which can be adopted for the recovery of a disturbed imagination. It would, indeed, be the height of absurdity to recommend to a person suffering under a derangement of the nervous system the diversions and dissipations of public life, when it is known, by sad experience, as well as by daily observation, that the least hurry disorders their frame, and the gentlest intercourse palpitates their hearts, and shakes their brains, almost to distraction. The healthy and robust can have no idea how violently the slightest touch vibrates through the trembling nerves of the dejected valetudinarian. The gay and healthy, therefore, seldom sympathise with the sorrowful and the sick. This, indeed, is one reason why those who, having lost the firm and vigorous tone of mind which is so essentially necessary in the intercourses of the world, generally abandon society, and seek, in the softness of solitude, a solace for their cares and anxieties ; for there they frequently find a kind asylum, where the soul rests free from disturbance, and in time appeases the violence of its emotions : for “ the foster-nurse of nature is repose.” Experience, alas ! sad experience, has but too well qualified me to treat of this subject. In the fond expectation of being able to re-establish my nervous system, and to regain that health which I had broken down, and almost destroyed, by intense application, I repaired to the circle of Westphalia, in order to taste the waters of Pyrmont, and to divert the melancholy of my mind by the company which resort to that celebrated spring : but, alas ! I was unable to enjoy the lively scene ; and I walked through multitudes of the great, the elegant, and the gay, in painful stupor, scarcely recognising the features of my friends, and fearful of being noticed by those who knew me. The charms of wit, and the splendors of youthful beauty, were to me as unalluring as age and ugliness, when joined to the deformities of vice and the fatiguing prate of senseless folly. During this miserable impotence of soul, and while I vainly sought a temporary relief of my own calamity, I was hourly assailed by a crowd of wretched souls, who implored me to afford them my professional aid, to alleviate those pains which time, alas ! had fixed in their constitutions, and which depended more on the

management and reformation of their own minds than on the powers of medicine to cure. For

‘ I could not minister to a mind diseased,  
Pluck from the memory a rooted sorrow,  
Raze out the written troubles of the brain,  
And, with a sweet oblivious antidote,  
Cleanse the stuffed bosom of that perilous stuff  
Which weighed upon the heart.

‘ To avoid these painful importunities, I flew from the tasteless scene with abrupt and angry violence; and, confining myself to the solitude of my apartments, passed the lingering day in dreary dejection, musing on the melancholy groupe from which I had just escaped. But my home did not long afford me an asylum. I was on the ensuing day assailed by a host of hypochondriasts, attended by their respective advisers, who, while my own nervous malady was raging at its full height, stunned me with the various details of their imaginary woes, and excruciated me the whole day with their unfounded ails and tormenting lamentations. The friendly approach of night at length relieved me from their importunities; but my spirits had been so exhausted, my feelings so vexed, my patience so tired, and the sensibilities of my mind so aggravated, by the persecution I had endured, that

“Tir’d Nature’s sweet restorer, balmy sleep,”

fled from my eyes; and I lay restless upon my couch, alive only to my miseries, in a state of anguish more insupportable than my bitterest enemies would, I hope, have inflicted on me. About noon on the ensuing day, while I was endeavouring to procure on the sofa a short repose, the princess Orlov, accompanied with two other very agreeable Russian ladies, whose company and conversation it was both my pride and my pleasure frequently to enjoy, suddenly entered my apartment to inquire after my health, of the state of which they had received an account only a few hours before: but such was the petulance of temper into which my disordered mind betrayed me, that I immediately rose, and, with incivil vehemence, requested they would not disturb me. The fair intruders instantly left the room. About an hour afterwards, and while I was reflecting on the impropriety of my conduct, the prince himself honoured me with a visit. He placed himself on a chair close by the couch on which I lay, and, with that kind affection which belongs to his character, inquired, with the tenderest and most-sympathising concern, into the cause of my disorder. There was a charm in his kindness and attention that softened, in some degree, the violence of my pains. He continued his visit for some time; and when he was about to leave me, after premising that I knew him too well to suspect that superstition had any influence in his mind, said, “Let me advise you, whenever you find yourself in so waspish and petulant a mood as you must have been in when you turned the princess and her companions out of the room, to endeavour to check the violence of your temper; and I think you will find it an excellent expedient for this purpose, if, while any friend is kindly inquiring after your health,



however averse you may be at the moment to such an inquiry, instead of driving him so uncivilly away, you would employ yourself in a silent mental repetition of the Lord's Prayer, it might prove very salutary, and would certainly be much more satisfactory to your mind." No advice could be better imagined than this was to divert the emotions of impatience, by creating in the mind new objects of attention, and turning the raging current of distempered thought into a more pure and peaceful channel. Experience, indeed, has enabled me to announce the efficacy and virtue of this expedient. I have frequently, by the practice of it, defeated the fury of the petulant passions, and completely subdued many of those acerbities which vex and teize us in the hours of grief, and during the sorrows of sickness. Others also, to whom I have recommended it, have experienced from it similar effects. The prince, "my guide, philosopher, and friend," a few weeks after he had given me this wise and salutary advice, consulted me respecting the difficulty he frequently laboured under in suppressing the violence of those transports of affection which he bore towards his young and amiable consort, and which, in a previous conversation on philosophic subjects, I had seriously exhorted him to check, under a conviction, that a steady flame is more permanent and pure than a raging fire. He asked me, with some concern, what expedient I could recommend to him as most likely to control those emotions which happy lovers are so happy to indulge. "My dear friend," I replied, "there is no expedient can surpass your own; and whenever the intemperance of passion is in danger of subverting the dictates of reason, repeat the Lord's Prayer, and I have no doubt you will foil its fury." P. 207.

The annotator has greatly illustrated this little volume by biographical and historical notes. He has also pointed out two or three trivial errors of his author. Some passages which the annotator feels a difficulty of explaining are, we think, owing to the author's applying to Fothergill two passages which had been said of Johnson.

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## MONTHLY CATALOGUE.

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### POLITICS, &c.

ART. 13.—*Substance of Earl Temple's Speech, delivered in the House of Commons, on Monday, May the 4th, 1801, on the Subject of Mr. John Horne Tooke's Eligibility to a Seat in Parliament.* 8vo. 1s. 6d. Wright.

IN the course of the last session of parliament, it is well known that a gentleman was admitted as a representative into the lower house who was said to have been antecedently ordained a minister of the church of England. A member of this house, who was the son of a

peer, objected to such election, on the pretence that a person who had been in priest's orders was incapable of holding a seat, and, under this evidently ill-founded idea, made the speech which is now before us, and which concluded with a motion that a new writ be issued for the election of a burgess in the room of the member returned for Old Sarum, notwithstanding he had taken his oath and his seat. This was such an extraordinary mode of proceeding, that the house, with a due sense of its dignity, rejected the motion altogether; the chancellor of the Exchequer, Mr. Horne Tooke, Mr. Fox, Mr. Erskine, and others, the chief speakers both of administration and the opposition, uniting in supporting the previous question.

Of the speech before us more than one third is totally irrelevant to the question for the decision of the house. It evinces a great parade of historical learning, which nevertheless might have been collected in half an hour from our common writers; and much is said about the power of the clergy, and their rights, antecedent to the times of Henry the Eighth, in which the speaker falls into the vulgar error of supposing that the present clergy, or those of the church of England, are a body of men assimilated in principles and practice with those of the church at that time existing, and which was, happily for this country, dissolved by act of parliament. The question ought only to commence from the period of the Reformation; and we should inquire on what ground, after this epoch, is a minister of the national church to be excluded from the commons of Great Britain. And here the force of the argument is derived from his being represented in the convocation. This, however, is a fiction too gross to be admitted for a moment; since, upon the same ground, a clergyman ought not to be allowed to vote for a member of parliament. But the speaker before us seems to have been very warm upon this point.

‘ We are to recollect what changes may happen, what revolutions may take place in our religious and political system, before we blindly admit another estate into our house of commons. Sir, the beauty of our parliamentary constitution is, that the representation of the people is as equal as the circumstances of the times and the political state of our country will permit: admit the clergy into the house, and what becomes of that boasted equality? For God's sake, Sir, let the house consider well what will be the consequences of such an innovation. Every one knows the preponderating influence of the clergy in this country. God knows I do not grudge it to them; they gain it by the worthiest means, they enjoy it for the most beneficial purposes; but though I do not grudge it to them as clergy, I should, indeed, grudge it to them as members of this house. The moment you give admission to that weight of influence in the house of commons, half your members will be in holy orders; you will allow a powerful body of men double the privilege you allow any other class of the community; you will allow them to reserve the power (which still remains to them) of taxing themselves in convocation, and to exercise that of taxing you in parliament; you will give them a double representation; and in addition to every privilege which the laws of the land give to clergy, in addition to every exemption which as clergy they enjoy, you will give them every privilege attending the character of mem-

bers of this house; you will create a class of men enjoying double privileges, and liable to only part of the burthens of their fellow subjects; and, above all, you will create in this house a party of power and influence, which, if taken advantage of and worked upon by wicked and malicious minds, may lead to consequences we are little aware of, to which we dare not look, to the overturn of every thing that is valuable in our constitution.' P. 42.

The errors in this passage are sufficiently numerous for its length. First, the clergy, a body peculiar to England and Ireland, is *not*, happily, another estate in this kingdom, which acknowledges only three estates, the king, the lords, and the commons: and we might as well call the army, the navy, the law, different estates as the church. Secondly, we cannot allow that the representation of the people is as equal as the circumstances of the times will admit; and the very seat which was the subject of dispute is an incontrovertible argument against the assumption of the speaker. Thirdly, the admission of the clergy has nothing to do with the equality here boasted of; to make which complete, if it were necessary, their presence would be indispensable. But it is no more necessary for a clergyman to be in the house, than for the son of a peer or some peculiar tradesman. The preponderating influence of the clergy is far from being demonstrated: on the contrary, if their admission were allowed, there is no reason to believe that that influence could seat twenty members in the house; and as to the overthrow of the constitution, if the clergy had such an inclination, which it is ridiculous in the extreme to impute to them, their power to effect it is not one thousandth part of that which would be exercised against them.

We have observed that above one third of this speech is irrelevant to the question of the eligibility of the clergy: above two thirds are irrelevant to the peculiar object of the motion, namely, whether there should be a new writ for Old Sarum?—for if it had ever been determined that a person who was represented in the convocation could not sit in parliament, how did this apply to the member of Old Sarum, who was not proved, nor even imagined, to be represented in such convocation. We are brought then to the last refuge of the speaker, that a person having been once ordained by a bishop could not put off the clerical character. Now this doctrine, if it exist at all, must be derived from popery or from protestantism. From popery it cannot be derived, since instances are numerous of persons putting off the clerical character with the sanction of the pope himself; and perhaps not a year passes without similar applications. From protestantism, however, it can no more be derived than from popery, since ordination among Protestants is not a sacrament, but merely the appointing and declaring of persons to be qualified to perform certain functions. Such was the appointment of Paul and Barnabas, as is recorded in the Acts of the Apostles, an appointment which either of them was at liberty to resign whenever he pleased. But the speaker introduces the seventy-sixth canon, in which it is said, that no minister 'shall use himself as a layman,' and observes upon it, 'Let me not be told that the canon is waste paper—it is no such thing.' Against this assertion we beg leave eagerly to enter our protest. It is waste paper, or a very great



and very useful portion of the clergy must be unfrocked. Every one who is a justice of the peace, commissioner of turnpikes, receiver of taxes, &c. &c. &c. uses himself as a layman. But the penalty of the canon cannot be inflicted for this plain reason, that the canon is only a general direction to the diocesan, and is not necessarily to be enforced. Like the canon on the dress of the clergy, it is become obsolete. The heads of the church, who are the sole judges in this respect, have consented that it should be so; and the attempt to enforce it by a layman in a lay assembly is as ridiculous as would be a motion to revive the punishment of death on sorcerers and witches. In short, such a mixture of historical learning, canonical learning, religious learning, was seldom heaped together to so little purpose; for the facts on which the motion was grounded are in few or no instances established. It is asserted, but not proved, that the member for Old Sarum was in priest's orders at the time of his election; it is also asserted that a priest is incapable of sitting in the house. The first fact should have been duly ascertained—the second might then have been discussed; but the difficulties in the case seem to have been insuperable, and hence probably arose the incongruity between the speech and the motion.

ART. 14.—*Humane Suggestions to Members of the first Imperial Parliament; or an Appeal to the Ministry, being urgent Reasons for respecting Credit and Famine.* 8vo. 2s. Scot. 1801.

These suggestions deserve the attention of every man in trade, as well as that of the members of the imperial parliament. The author, with great judgement, examines three questions: What is property? What is justifiable credit? What transactions constitute unjustifiable credit? 'Property is any production of the earth cultivated by honest labour, or appropriated by a man, by labour, to his own use.' Labour, then, and utility, measure the value of every thing; and, in this respect, metallic money is property like every other production; for it costs the producer as much labour as the articles it exchanges for. Hence 'purchasing or exchanging articles of property, of which money is one, is but exchanging so much labour and utility for equal quantities of labour and utility; and the price of every article depends upon the relative quantities of money, and the articles for which the money is exchanged.' After many judicious observations on these positions, the author advances to his second question, What is justifiable credit? which is answered by the following definition: 'Justifiable credit is not buying and selling, but borrowing and lending, property.' The utility of this credit is shown by the easy instance of an old man in possession of property without energy to use it; and a young man with energy, but without property on which it may be exercised. Justifiable credit is obtained by 'giving security of fulfilling specified promises, and, till that fulfilment, paying a reasonable interest:' but hence arises a question, Whether it be justifiable to circulate these securities? and the question is properly answered in the affirmative; for the securities continue to represent property, and there is only a change of persons from the borrower to every indorser in his turn. But, if it be allowed that paper securities

may be circulated in this manner from one to another, each person giving the appropriate consideration to his predecessor, may paper securities be exchanged for these paper securities? Yes, undoubtedly, provided the paper securities exchanged have the same justifiable credit as the former, namely, the representation of property absolutely borrowed with a promise to return the stipulated price at a certain time with due interest. Hence justifiable credit consists in property obtained on promises, together with the faithful fulfilment of those promises; and this species of credit is shown to be highly useful and honourable.

We come now to the third question: What is unjustifiable credit? 'It is paper thrown into the market of money (and consequently into every other market), for which the drawer had not previously received of the first taker its amount in property, but its amount only in securities, whether these securities were real or fictitious.' This species of credit is shown to be false, and consequently wicked and dangerous. For let two men agree to draw such fictitious bills, and to accept the bills of each other: 'In mine, I say for value received; and by accepting, he, as well as I, by drawing, subscribe to a falsehood.' Nothing can justify such a transaction. 'The expressions on paper are fictitious and false, and to circulate such lies as money is abominable wickedness.' The consequence of this wickedness, as of all other wickedness, if carried on to a great extent, must be seen in its baneful effects; and these are shown to be the depreciating of the relative value and quantity of fixed annuities, wages, and salaries of labour, the raising of the price of bread, beer, butcher's meat, cloathing, fire, candles, and indeed of every thing, upon the rest of the community.' This species of wickedness ruins the honest merchant, and gives the rogue the advantage: it is far more injurious than false coining—it is forgery in the worst sense of the word. To such wickedness what better remedy can be suggested than that of our author? 'Let legislation leave every thing that has already been unjustly transacted to the individuals themselves and the laws as they now stand; but declare, that, after such a day, no paper shall circulate or be given beyond the first taker, which does not cost property the whole amount specified thereon, under the punishment of felony.'

#### RELIGION.

ART. 15.—*The Fall of Antichrist, the Triumph of the Christian Church,*  
By C. E. De Coetlogon, A. M. 8vo. 1s. Rivingtons. 1890.

That the fall of Antichrist is not a subject of universal joy among Protestants may be ranked among the astonishing facts which have distinguished the last ten eventful years. In whatever manner that horrid church, which established itself by fraud and force, is destroyed, we shall exult in its perdition, and we would not wish to diminish one tittle of the zeal which this writer manifests for the overthrow of the mystic Babylon and its dreadful abominations. The Scriptures encourage us to rejoice; and those fashionable doctrines, that the supporters of that Babylon are to be considered as dear to us, and as witnesses of the Gospel, we shall ever hold in abhorrence. Still let it be recollected that our joy at the fall of popery must not counte-

nance any oppressive acts on our part against any of its followers; let them have an unlimited toleration to pursue their own religious worship without any political incapacities. We rejoice that its dominion over the world is destroyed, but we can take no pleasure in seeing any of its mistaken followers subjected to persecution. On this topic we must extract our author's opinion, as delivered fully to our purpose.

'Among all the satanic marks of this *monstrum horrendum*, for which it has been the opinion of the most sensible and intelligent minds, that popery itself, as it is professedly intolerant, should not be tolerated, is the diabolical spirit of persecution; which, totally irrespective of their having any avowed partiality for the church of Rome, has never discovered itself more than in the calm and deliberate malignity of certain men, (if indeed they deserve the honourable name) against those who are the most strenuous advocates for the great doctrines of justification by faith—salvation by grace—and, the divine sovereignty. Wherever I discover this spirit, I hesitate not for a moment to infer, that the persons who would injure me in my reputation, peace, or success in life, upon such an account, should the power and the opportunity concur to favour their savage propensities, would be even gratified in lighting the faggot which would consume me to ashes. And such there are; wolves in sheep's cloathing; the preposterous union of the persecuting beast and the gentle lamb; sprung from the shades of unknown obscurity, and elevated to ranks, at which themselves and others have stood amazed, by the fortuitous contingency of political incidents. The spirit of accommodation in which divine truth is sacrificed to politeness, and to what is called liberality of sentiment, is bad enough; but the spirit of persecution is inexpressibly worse. The former is that of the world; the latter that of hell. It is popish; it is antichristian; it is infernal. For God's sake, then, let us fly from every thing that can associate the ideas, however remote from the character, of a Gardiner and a Bonner; at the very recollection of whom the common sensibilities of our nature start back with horror. In this, as well as every other evil, *principiis obsta*, is an excellent maxim: for, from small beginnings, what great evils flow.' P. 52.

Many other marks of the mystic Babylon are ably described by this writer, who is well known to be a chief of the evangelical party, and the authors of course whom he recommends are principally those who belong to his own class. But this does not diminish the utility of the work to persons in the present day who are infected with that spirit of indifference, or false moderatism, which would permit them to behold, with an equal eye, the revival of those follies and impieties which were cast away like filthy rags by our ancestors; while others may profit by having again brought to their recollection those events in the Antichristian church which ought to make every true Protestant exult and triumph in its downfall.

ART. 16.—*A Letter to the Lord Bishop of Rochester on his Opinion concerning Antichrist. By a Country Clergyman.* 8vo. 1s. Mawman. 1801.

This country clergyman, whom we have reason to suppose is the Rev. Thomas Zouch, well known as the editor of *Walton's Lives*,



&c. cannot bend to many of the new doctrines inculcated by persons of high rank in the church. He sees in the papal power what our ancestors were accustomed to see, and which they felt, to the serious injury of their persons and property,—a mass of corruption, wickedness, and profligacy, which entitles it to the name of Antichrist, deduced from the Scriptures. In this opinion he is upheld by the respected names of Wickliffe, Cobham, Luther, Bacon, Mede, More, Tillotson, Stillingfleet, sir Isaac Newton, bishop Newton, Lowman, Daubuz, Chandler, Benson, Macknight, and the most distinguished Protestant writers of every sect. In confirmation of this tenet, he has very judiciously presented to us twenty scriptural marks of Antichrist, all of which are, in our opinion, applicable to the papal power, and none to the French republic. In the fancies of modern visionaries, we rejoice to see a Protestant clergyman alive to the sense of his duty, and walking worthily in the footsteps of the first luminaries of the church. The abominable doctrine held up, that popish priests ought to be nearer and dearer to us than ministers of Protestant sects, cannot be exposed with too great severity. Compassion to such priests, in common with every man in distress, is a Christian duty; but to turn the stream of compassion for them into hatred against our Protestant brethren is a sin.

ART. 17.—*Thirteen Practical Sermons; founded upon Doddridge's Rise and Progress of Religion in the Soul. To which are annexed Rome is Fallen! a Sermon, preached at the Visitation held at Scarborough, June 5, 1798, with Notes and Illustrations: And St. Peter, a Sermon, preached before the University of Cambridge, May 4, 1800. By Francis Wrangham, M. A. 8vo. 6s. Boards. Mawman.*

The argument of these sermons is taken entirely from Dr. Doddridge; and the intention of giving it the present form is said, in the preface, to instruct the poor, and, at the same time, not 'to disgust the fastidious ear of modern elegance by triteness or vulgarity.' Whatever success the author has met with in the latter, we cannot flatter him with much in the former respect. The discourses were successively delivered to a village congregation, but they are much too fine, we apprehend, to have been intelligible to the greater part of the audience; and if the writer would give himself the trouble of reading them to a few of his parishioners in private, and of observing what impression several paragraphs might make on their minds, and noting down the words which, upon inquiry, he would perceive they could not understand, he might perhaps be enabled to descend to the level of village preaching, or to that which is, at all times, adapted to sermons. In a remote village in Yorkshire the following address must doubtless have been very edifying:

'Has He bestowed upon you genius or learning? It was not merely that you should gratify yourselves, or attract and dazzle the eyes of others, by the brilliant toys of literary amusement. Not for such frivolous indulgencies were those noble qualities intended: but as instruments—to improve and embellish human life, to support the cause of religion, to enforce the regulations of morality, to turn mankind from the pursuits of wickedness, and to guide their feet into the way of peace.

‘ Do you possess power, public or private? It was conferred upon you by the Deity, that he might have his due honour; and that his creatures, placed under your government, whether domestic or national, might be happy. Reverence, therefore, the views of the supreme legislator and guardian of society; and let not your authority, whether distinguished by the sceptre of grace or by the sword of justice, be borne in vain.’ P. 184.

In the same style the preacher addresses those who ‘ are intrusted with a share in the awful charge of enacting laws,’ those who enjoy popularity, and those who are blessed with wealth. If, instead of dressing out Dr. Doddridge in this embroidered suit, he had presented him to his audience in his own homespun garment, the good people of Yorkshire would have been better pleased and better instructed.

ART. 18.—*The Duties of Men in Public Professions considered, in a Charge delivered to the Clergy of the Archdeaconry of St. Alban’s, at a Visitation holden May 27, 1801. By Joseph Holden Pott, Prebendary of Lincoln and Archdeacon of St. Alban’s.* 4to. 1s. 6d. Rivingtons. 1801.

This is a good specimen of the speaker’s diligence in his office; but we question much the necessity of making it more public than the peculiar occasion of the meeting required. It has, from a variety of circumstances, been rendered highly difficult to restrain the clergy to the exercise of those functions alone in which they might be most usefully employed for the benefit of the community at large; and hence a too languid style and manner have been observable in most of the societies or sects that have separated from the Romish church.

‘ I might easily produce instances enough from the pages of church history to illustrate and expose the opposite extremes of ill-advised attempts in the clerical body, whensoever they have aimed at independent privileges inconsistent with the common good of Christian states; or on the other hand when they have discovered too much reluctance to share in the trouble of attending upon public business, and of adding dignity and value to its operations.’ P. 17.

‘ In our own land, the non-attendance of the clergy, owing, it is thought, to some wrong notions which they have entertained concerning their exemption from temporal authority, rendered their customary summons to parliamentary debate entirely insignificant. If an instance yet more recent were required, in order to show how easily an ancient and accustomed right may lapse almost imperceptibly, I might point to what took place at the Restoration. Before that period, the clergy had been wont to give their aids to the state by their own votes; but at that time they were brought on a sudden, by the private agreement of two or three eminent persons in diverse stations, to wave that exercise of their deliberative judgment and discretion.’ P. 19.

‘ Surely it may well be remarked upon the last-named instance,

that the private resolution which produced the suspension of a former privilege, and the silence, or reserve at least, which accompanied the measure, may require some note of caution. Whatever be the line which it may be right for any body of men in society to take with reference to the common benefit, (and I trust that the common welfare will always be the single end of every measure which shall obtain your approbation,) yet where peculiar interests have been regularly lodged, whether they are to be yielded up, or to be subjected in any manner to change or regulation, they who are to make the sacrifice, or to act under the new form which is introduced, will do well to mark their own steps; to denote their own concurrence with decisive expressions of their sentiments, and to furnish public testimonies that their heedfulness has been directed at such times to the general concern. In matters of importance, previous applications from the synod to the parliament have been usual in this realm. They were in no respect discouraged by the Reformation. The methods for this course subsist still: they are not extinct: they have never been suspended: nor is the spiritual government in this land without that source of counsel which is to be found in assemblies legally convened, and competent to follow their deliberations in the manner which the laws of our country have prescribed. A national church, without such means of discussion, has been unknown in the Christian world. To which I may be allowed to add, that the information which may be contributed by men who have had peculiar advantages for the knowledge and investigation of things which lie within their own province, cannot properly be slighted by those who share in the counsels of the state; unless men in this generation are so happy as to know intuitively what was formerly supposed to be attainable only by peculiar application and habitual study.' P. 21.

We have extracted thus largely from this charge, because its obvious tendency deserves notice. The exclusion of the clergy from the house of commons is most assuredly contrary to the grand principles of the Reformation. All the efforts of popery were directed, for several ages, to one end—the separation of the clergy from the laity,—and, by such a division, to obtain, with more ease, its favourite object, universal dominion. The great point of the Reformation was to destroy this usurped power, and once more to reduce the priest to the order of citizenship. The only remaining distinctive mark was silently obliterated, and he voted for members of parliament; by whom, in common with his fellow-citizens, he was taxed. The power of the convocation, indeed, survived the Reformation for a short period; but this, happily for the country, has at length sunk into formal insignificance; nor can we see the least shadow of a reason for reviving it. The clergy have their episcopal and archidiaconal conventions, in which every thing relating to the good of the church, the improvement of the translation of the Bible, and the recommendation of religious books, may be discussed with great propriety. The result of such discussions may be listened to with deep attention at the usual meeting of the bishops at Lambeth, and their recommendation may have its due influence with parliament. Thus happily is the ecclesiastical state constituted in this country at



present ; but the moment the clergy meet together as a deliberative body, with authority to impose articles of faith or discipline, independent of the state, that moment the seeds of papal tyranny are sown among us afresh.

ART. 19.—*An Apology for Sunday Schools. The Substance of a Sermon, preached at Surry Chapel, February 22, 1801, for the Benefit of the Southwark Sunday Schools: with incidental Remarks on the late Charge of the Right Rev. the Lord Bishop of Rochester. By Rowland Hill, A.M. 8vo. 1s. Williams.*

Sunday schools stand in need of apology only to such of the luxurious, the rich, and the great, who look upon themselves as a different class of beings from those who form the lower ranks of society. They who are capable of appreciating the merits of a religious education—who have compared together the children of the poor in two parishes, the one with a sunday school and the other without, will acknowledge, with gratitude, their obligations to the first founder of these useful institutions, and gladly co-operate with the committee formed for their support. The best institutions may be abused; but to suppose that such establishments can have any thing to do with political purposes, is an idea that, if it had not occurred to a dignitary of high rank in the church, could not, we might have asserted, be entertained one moment by any man of common sense or common experience. Where are the proofs of such a fact? Where are the schools perverted so strangely from their original purposes? That they tend to amalgamate the different sects of Christians, and to increase the bonds of charity between them, is most certain; for the patrons of these institutions are of every sect, and their universal object is to instil into young minds those general sentiments of religion which, in these times of infidelity, cannot be too often inculcated. Is it not better that children should imbibe a knowledge of Christianity, even if it should lead them to a meeting-house, than, being left to themselves, that they should fall a prey to atheism and infidelity?

Of this opinion is the author of the work before us; and there is a liberality in his mode of expressing it which we cannot too much applaud.

‘ On the basis of such a spirit of universal toleration, wide extended as the principles of universal love can reach, stand the sunday schools, established under the wing of this chapel: every sectarian party motive with us is utterly renounced. We neither design to make the children, voluntarily committed to our care, either churchmen or dissenters, but Christians; to impress on their minds the important difference between good and evil. And we suppose this will be best discovered, if they be led where the Gospel is truly preached. Without, therefore, attending to any party consideration, the children are conducted at one time to a church, at another time to a meeting, where the glad tidings of salvation are decidedly held forth: and I advise that the children of the several schools be not always led to the same, but to different places of worship, that when they grow up into life they may find themselves at liberty from the narrow-contracted spirit of a party.’ p. 30.

The Sunday schools under the care of the author, in the vicinity of his chapel, are numerous; and not less than a thousand children are trained up in them. We rejoice in the idea: for though we do not embrace every tenet of his creed, we are certain that, by instructing these children in general truths, he is doing them a very beneficial service; nor can there be any danger to the church of England in such offices, if the ministers of the church do their duty, and take equal pains with those in riper years. We could have wished that this sermon had been expurged from some low expressions on the clergy, such as 'dapper bucks and blades, and spiritual game-keepers;' and even a justification may become the renewal of an insinuation which ought not to proceed from the pulpit. 'The bishop himself surely would not have us suffer a tradesman to address us a second time for the same debt. We are not in the least dread of an execution in our houses from our stationer's demands; and as soon as the rent for different school-houses becomes due, our secret associations are very punctual.'—There is a personality in this sneer which we never could have approved of, delivered in any form; but it is altogether intolerable when advanced from the pulpit.

ART. 20.—*The Faith of the People called Quakers, in our Lord and Saviour Jesus Christ, set forth in various Extracts from their Writings. By Henry Tuke. 8vo. 6d. Phillips. 1801.*

The faith of a people is not easily ascertained. Its liturgies and articles, if they have been established for a considerable time, may be read in the churches, yet be either very much neglected, or generally understood in a different sense from what they were first intended to convey. On visiting the churches of France before the revolution, the great body of the people, to a slight observer, would have appeared to be Catholic in the strictest sense of the word; their total alienation from the rigidity of that faith could be known only to a studious observer of their manners, and an attentive examination of the books received by the great mass of them with unbounded applause. The quakers have at all times been exposed to the suspicion of a want of orthodoxy in some leading points held by other Protestant churches; and not having any liturgy or creeds, they could not refer to the same visible proofs of their faith. With them indeed, as with other sects, the points held by the first founders seem to have lost much of their weight and authority, and the quakers' meeting no longer affords the striking contrast in dress and manners from other assemblies of Christians for which it was at first remarkable. A controversy at present in this sect, occasioned by a female teacher, whose doctrines are similar to those of the old Socinians, has occasioned no small agitation among them, and will probably lead to a farther examination of their tenets. The writer of this work had this controversy, we imagine, in view, when he collected his testimonies of the quakers' faith from Fox's Journal, Pennington, Smith, Whitehead, William Penn, Robert Barclay, Thomas Beavan, Alexander Arscott, and Joseph Phipps; but we may observe of them all, that these are private testimonies, and by no means convincing proofs that all the opinions entertained by these individual members were maintained by the great body of their persuasion. The public testimonies cited are, in this point

of view, of real importance; these consist of the quakers' vindication, presented to the members of parliament in 1693; the advices from the yearly meeting in London in 1728 and 1732; and an extract from a late publication made under the direction of the Meeting for Sufferings. Of these latter testimonies it may be observed, that they would have all been allowed by a congregation of old Socinians to contain nothing which should prevent them from giving the right hand of fellowship to the quakers. There is only one expression which might occasion a momentary pause, 'We acknowledge the divinity of Christ;' but as an equality with the Father is not necessarily implied in these terms, and an express declaration of belief in the Trinity is not made, we cannot look upon the quakers, even from such confessions, as strenuous believers in these two articles of faith.

ART. 21.—*The Plainness and Innocent Simplicity of the Christian Religion, with its salutary Effects, compared to the corrupting Nature and dreadful Effects of War. With some Account of the Blessings which attend on a Spirit influenced by Divine Love, producing Peace and Good Will to Men. Collected by Anthony Benezet. 12mo. 6d. Darton and Harvey. 1800.*

There is so little disposition among professing Christians to contemplate war in its true colours, that we cannot flatter ourselves with a hope that the benevolent intentions of this writer will meet with much success. To those, indeed, whose minds are not engrossed with the all-devouring avarice of its concomitant, the childish dissipation of the present times, the reflexions contained in this work, with the instructive anecdotes of eminent characters, will communicate real satisfaction and pleasure; and, if they have any young friend just engaging in the frivolity of vulgar heroism, he may, by a well-timed application of the sentiments here exhibited, be brought to a better knowledge of himself and his fellow-creatures.

#### MEDICINE, &c.

ART. 22.—*Observations on Mr. Simmon's "Detection, &c. &c." Part Second. 8vo. No Publisher's Name.*

The circumstances of this unpleasing controversy we have explained in our XXVIth volume, New Arr. p. 341, and have inveighed against the use of much illiberal language. The vestiges of the former flame are still visible; and we see, with some regret, that they have apparently influenced the conclusion. In reality, this second part (the first of which was noticed in our volume just referred to) is a defence of the Cæsarean section, and the authorities are accumulated with greater labour. As we have confessed ourselves somewhat sceptical on this subject, the value, rather than the number, must influence us—and on several of the authorities here delivered we place little confidence. Yet, if embryulcia be impracticable, if the fatal event be inevitable, and the patient, with her friends, request *every thing* to be attempted, the operation may perhaps be admitted. We would wish, however, that it were done with more dexterity than in some former instances, and that particular care be taken to exclude the air as much as possible from the internal surface of the abdomen.



ART. 23.—*Essays on the Venereal Disease and its concomitant Affections. Part II.\* containing additional Evidence, with critical and practical Remarks, on the new Saline Antisyphilitic Remedies; and an Answer to some Objections made against the former Part. By William Blair, A. M. F. M. S. &c. 8vo. 6s. Boards. Johnson. 1800.*

The united testimony of many practitioners of the first character have now enabled us to decide on this important subject; and, unfortunately, the result cherishes the scepticism which we have felt in ourselves advancing with strides perhaps too hasty. That acids may not check the progress of the disease we will not assert, but we are confident that they will not cure it, in any form. Many pretended cures have been followed by relapses; and we trust that the English practitioners will not again, by their extreme eagerness, their love of popularity, perhaps of wealth, incur the censures pretty freely scattered in foreign publications of a late date: and we may add *deservedly*. Yet acids may be useful auxiliaries; they may support the strength necessary for another trial of mercury, when its exhibition has been necessarily suspended; they may possibly prevent the disease gaining ground; above all, they may amuse the patient's mind, without a real injury to his constitution.

ART. 24.—*Practical Observations on the Cure of the Gonorrhœa Virulenta in Men. By Thomas Whately, Member of the Royal College of Surgeons in London. 8vo. 2s. 6d. Johnson. 1801.*

Though we differ from our author in his principal position, we think these 'Practical Observations' truly valuable. Mr. Whately begins with endeavouring to show that gonorrhœa and lues proceed from the same poison, and gives a somewhat alarming picture of the degree of salivation necessary to cure chancres. From this high career he however descends, and admits of topical applications to hasten the cure, even in the latter state. In gonorrhœa, after having removed the inflammatory symptoms, he trusts to mercurial injections—either very dilute solutions of the hydrargyrus muricatus, or calomel suspended by mucilage. He prefers the former, and thinks that the vitriolated zinc is alone unequal to the cure, though it may be occasionally applied to assist by its astringent qualities. We shall not differ about trifles. If solutions of quicksilver will, by topical application, remove gonorrhœas, in the way we have usually succeeded with other injections, we shall consider the controversy as at an end; for it will then only become a dispute about words and terms. We have reason to believe our author's plan will be successful; but we do not consider it as deciding the question.

ART. 25.—*Practical Observations on the Inoculation of the Cow-Pox: to which is prefixed a compendious History of that Disease, and of its Introduction as a Preventive of the Small-Pox. Designed principally to promote a Knowledge of the Subject amongst those who have not hitherto attended to it. By John Addington, Surgeon. 8vo. 1s. 6d. Johnson.*

The author has put together, in a compendious form, what has hitherto been said of this disease, and the methods both of commu-

\* See our XXVth Vol. New Ann. p. 165.

nicating and managing it. The whole account seems to be judicious and candid. Aiming not at originality, he has attained the credit of clearness and fidelity.

### EDUCATION.

ART. 26.—*Trifles; or, Friendly Mites towards improving the rising Generation. Being a Collection of original Pieces. By the Author of Eason House, Juliana, &c.* 18mo. 2s. Boards. Hurst.

This, as the title expresses, is a collection of little pieces designed for the amusement and instruction of children. Of the moral tendency of these trifles we can speak with pleasure; but the language is not always intelligible.

‘A dog, a cat, and five or six birds, were her principal companions; and either of them would come at her call, appear delighted with her notice; and if one was likely to become too great a favourite, the innocent tricks of the others to attract her attention made her feel herself of consequence, and she would instantly make them so.’ p. 184.

Make them what?—We will undertake that not one child, who should be asked the question, would answer, *of consequence*; and with any other answer the sentence is ungrammatical. We only mean this as a hint, that writers of books for children should study plainness and perspicuity.

ART. 27.—*The Friends; or, the Contrast between Virtue and Vice. A Tale. Designed for the Improvement of Youth. By Elizabeth Griffin, Author of the Selector, Moral Amusements, &c. &c.* 18mo. 1s. 6d. Boards. Crosby and Letterman. 1801.

Another little history for the use of children, in which the good conduct of Henry and Charles is contrasted with the bad behaviour of Robert, in order to raise up in the minds of youth love for virtue, and a just abhorrence of wickedness.

### POETRY.

ART. 28.—*Contentment; or Hints to Servants on the present Scarcity. A Poetical Epistle.* 4to. 2s. Cadell and Davies.

The author of this epistle, who describes himself a ‘half-starved poet,’ inculcates upon servants of every description the virtue of contentment, from the consideration that their wants are provided for by their masters. The following lines contain the substance of his argument:

‘You from the ills which penury await,  
Hunger and want, that haunt the peasant’s gate,  
Your happier lot exempts: alike appear  
To you the barren and the fruitful year.’ p. 4.

From inculcating the virtue of contentment to servants in general, he naturally proceeds to recommend that of œconomy in particular to the groom, the cook, the scullion, &c. &c. Addressing himself to the Scottish horse-tenders with a powerful *argumentum ad hominem*, he thus sings or says:

‘Consider well, ye bonny lads, who speed  
From distant Tay, or borders of the Tweed,

How many hungry chields ye ken right weel,  
Whose fingers itch to turn your oats to meal:  
If to your horse you'd health and spirits give,  
Use well the currycomb, and spare the sieve:’ p. 9.

The design of this poem is certainly laudable: its efficacy may be doubted; but it is the common fate of good advice to be received with neglect and contempt.

ART. 29.—*A Peep at Provincial Routs: a Poem.* 4to. 1s. Wright. 1801.

—————Facit indignatio versum  
Qualemunque potest.

Scandalised by the general dissipation of the land, the author of this poem seizes the scourge, and lays about him with much satirical toil and labour. He does not use his cat-o’-nine-tails, however, with all the dexterity we could have wished. In his sportive humour he is clumsy, and in his serious attempts unimpressive.

ART. 30.—*Nautical Odes, or Poetical Sketches, designed to commemorate the Achievements of the British Navy.* 4to. 5s. Boards. Williams. 1801.

In these Odes the principal victories obtained by the British navy, from the time of the defeat of the Spaniards by lord Rodney to the annunciation of the late northern confederacy, are celebrated with more patriotism than poetry: and the author has selected this mighty theme with less boldness than temerity. He affords additional confirmation of the truth of Horace’s assertion:

‘Pindarum quisquis studet æmulari  
Iule, ceratis ope Dædaleâ  
Nititur pennis, vitreo daturus  
Nomina ponto.’

He appears to us to succeed best in his lighter compositions. The thirtieth ode, for instance, contains a considerable portion of sarcastic humour.

‘A letter from the French minister of marine, giving an account of the excellent state of the Brest fleet, and their capacity to repel all the attacks of their foes, while they remain in harbour.

‘Citizen C——I, with what pride  
I view our fleet at anchor ride,  
Each vessel in her station,  
So well prepar’d they seem, and stout,  
That while, in port, they’ll prove no doubt  
The bulwark of the nation.

‘For if our ships we duly arm,  
And can but keep them safe from harm,  
They’ll make a glorious show,  
And in return cannot do less,  
Than strive, at anchor, to repress  
The ardour of the foe.



' Calm as philosophers, and wise,  
They their foes challenges despise,  
And bravely stay at Brest,  
Nor venture on the treach'rous deep,  
Where tempests oft whole squadrons sweep,  
And hostile fleets infest.

' But lest foes hither should resort,  
And burn our val'rous ships in port,  
Or with huge bullets wound them,  
I've three\* thousand guns at least,  
Planted to guard our fleet at Brest,  
With forts and batt'ries round them.

' Now, should the Britons try once more,  
In spite of all our force on shore,  
On our brave fleet to fall,  
And thro' our line their vessels thrust,  
As in Aboukir's fight, I trust,  
They will not take it *all*.

' For† tho' Great Britain rules the seas,  
While our ships float in port at ease,  
No danger they'll endure,  
And France may keep, I hope, and Spain,  
Their fleets, while they in port remain,  
From every foe secure.

' Thus mothers, provident and deep,  
All safe at home their children keep,  
Or in snug corners stick 'em,  
Lest should they rove about the street,  
They with some accident might meet,  
Or naughty boys might lick 'em.' P. 120.

The Tales which are subjoined to these Odes are dictated by a spirit of genuine good-will to the British seamen, and inculcate the fatal tendency of drunkenness—the absurdity of profane swearing—the fatal consequences of mutiny—the dishonour of desertion—the danger of illicit amours—and the propriety of observing the Sabbath at sea. From the perusal of the notes with which these poems are enriched we derived much interesting information.

ART. 31.—*The Vale of Trent; a Poem.* 8vo. 2s. Hurst. 1801.

The author of this little poem has attempted to delineate the beauties which strike the eye of the traveller in his progress from the

\* \* A letter from the minister of marine appeared in all the French papers, in the month of September, 1800, giving an account of the formidable state of the French fleet, and intimating "that it was all safe in Brest harbour, that there were batteries all round it, and about three thousand cannons planted to guard it; that if the English should venture to attack it at anchor, he hoped it would not prove an Aboukir business, &c."

† While the French minister of marine boasts of the strength and security of the Brest fleet, it is evident that he is not without his apprehensions, from the known intrepidity and enterprising spirit of the British navy.

source of the river Trent to Wolsley Bridge. With a view of gracing his composition with the charms of variety, he has introduced the legendary tale of Wolferus, king of Mercia, who slew his two sons for embracing Christianity; and, being afterwards stung with remorse, at the intercession of his queen Ermenilda, was himself converted to the faith. His preface exhibits so much modest deprecation, that severity itself must be disarmed by its perusal. We cannot, however, congratulate him upon having reached a very exalted station on the hill of Parnassus. He seldom ascends above that middle point which is all cloud and vapour, and whence he can never become conspicuous to the crowd below. We select the following, as the best lines in the poem:

‘ Not so, when on the fairy ring they gaze,  
Whose feats delight, and, tho’ unfear’d, amaze !  
A firm reliance placing on their love,  
They oft the wight, who dare to rail, reprove;  
The good and just, obedient to their will,  
Sustain no losses, and receive no ill.  
For him, whose steps profane the sacred ground,  
They weave destruction in the mystic round ;  
And tho’ beneath a lilliputian size,  
’Tis known, whoe’er awakes their anger—dies.  
Large stones they raise, and, from the mountain’s brow,  
Hurl on the base blaspheming wretch below ;  
Or, if they scorn to take his forfeit life,  
His doom is fix’d to have a beldam wife ;  
Or live a cripple ;—sore dismaying sight,  
To make men tremble at a fairy’s spite.  
But, on the youth who well their precepts rates,  
Propitious love and cheerful health awaits :  
A smiling cottage, neatly hedg’d around ;  
A garden, orchard, and a field of ground ;  
Where many a lily’s fragrant sweets exhale,  
And many a cowslip blooms, and primrose pale ;  
Clear streams, and humming bees, from whose rich cells  
Devouring wasps are held by fairy spells ;  
Inviting arbours, alleys edg’d with box,  
A bed of pinks, auriculas, and stocks ;  
A brinded cow, and hogs for winter store,  
Ducks, geese, and pullets, cackling at the door ;  
And not a little do his hopes extend,  
To have the fairy queen for life his friend.  
He sleeps in peace, he knows her magic wand  
No wizard witch, nor mortal, can withstand :  
And she, each night, descends with pow’rful charms,  
To guard his field, and save his cot from harms.’ P. 16.

ART. 32.—*Out at Last ! or, the Fallen Minister.* By Peter Pindar, Esq. 4to. 1s. 6d. West and Hughes. 1801.

Peter seems at his last gasp, and is become a ‘ thing of shreds and patches.’ We have seen nothing lower in the scale of merit, from his pen, than the present collection of scraps. It may be per-

haps urged, that poets deal best in fiction, and that Peter seriously triumphs. Those, however, who know him best, will exclaim 'What's Hecuba to him, or he to Hecuba?' for it is not easy to trace any connexion between the Fallen Minister and the antagonist of Mr. Gifford. Perhaps, as usual, it is only the Cynthia of the minute, and we shall sufficiently discharge our duty by transcribing a short specimen: they are neither the best nor the worst lines.

' See the stern shade of Chatham rise !  
On *thee* he darts his eagle eyes !  
" Fool ! " cries the angry, disappointed ghost :  
Was it for *this* I show'd thy youth  
The paths of glory, and fair truth ?  
Lo, by thy flagrant folly, all is lost !  
Mad Boy ! instead of Wisdom's springs, to court  
The dozing fountain of Dundas's port.

" The wonderous column of my hand,  
That push'd its head into the skies,  
Shook by thy damned wizard wand,  
Low ! low ! a splendid ruin lies !  
Toads for a dwelling the poor pile invade,  
And shelter'd weeds of death the fragments shade.  
Blush at the partners of thy toil,  
The refuse of the groaning isle ! "

Where is the eagle that, above,  
Grasp'd daringly the bolts of Jove,  
And taught their fatal thunders were to roll ?  
Ah ! forc'd his lofty perch to quit,  
He dwindles to a poor tom-tit,  
And skulks through humble hedges to his hole.

Is this man who pension'd spies,  
Informers, that, with wolf-like eyes,  
Prowl'd nightly, yelling, in pursuit of food ?—  
Is this the man who put, alack,  
Such *bugs* upon the nation's back,  
To gnaw and suck its best, its vital blood ?" P. 18.

On the whole, the greatest ingenuity displayed in this work is that of expanding one poor hackneyed sentiment through so many lines. They are indeed eked out with every nauseous image that can be collected from the kennel, in which we are not eager to prowl.

#### DRAMA.

ART. 33.—*Virginia; an Opera, in Three Acts. By Mrs. F. Plowden.*  
8vo. 2s. Barker. 1800.

Whatever may have been the merit of the opera and of the music, Mrs. Plowden seems to have been unfairly treated: neither could have been exhibited with those advantages which an author whose



piece is accepted has a right to expect. Where the blame ultimately rests it is not for us to say.—In the closet, our decisions may appear equally arbitrary. In truth, however, we cannot express ourselves highly pleased with this play. We have neither novelty of character nor of incident, neither interest nor genuine humour. The situations are the hackneyed ones of numerous dramas, and the *dénouement* is brought about by an incident totally void of probability. We speak at present with more freedom, as we cannot injure the author, since the fate of the drama is decided.—Peace to its manes!

ART. 34.—*Wilmore Castle; a new Comic Opera, in Two Acts; as performed with considerable Applause at the Theatre-Royal, Drury-Lane.* By R. Houlton, M.B. 8vo. 1s. 6d. Westley. 1800.

Mr. Houlton complains also of unreasonable opposition; not indeed in consequence of the manager's neglect, but from a quarter where Mrs. Plowden seems to suspect (indeed, more than suspect) the real source of her failure. *Wilmore Castle*, however, is not an unpleasant after-piece, and might have strutted beyond its little hour on the stage. We find in it scarcely any novelty; except the man-milliner turned into a postillion, a metamorphosis somewhat too violent, if it can be styled such. Perhaps the centinels, though at a general's gate, as he has not a command, are not strictly proper, even in this *military age*.

ART. 35.—*The Dramatic Works of John O'Keeffe, Esq. Published under the gracious Patronage of his Royal Highness the Prince of Wales. Prepared for the Press by the Author.* 4 Vols. 8vo. 2l. 2s. Boards. Robinsons.

As we delivered our sentiments at large upon the different pieces of our author at the time when they separately made their appearance before the public in print, we have nothing further now to add, than that they are here published collectively, excepting only such of them as are enumerated in a prefatory address, the copy-right of which belongs to the manager of the theatre in the Haymarket.

#### NOVELS, &c.

ART. 36.—*What has Been; a Novel.* 2 Vols. 12mo. 8s. Boards. Lane. 1801.

‘What has been?’—It is rather what has been already told; for we trace our author too closely in the footsteps of her predecessors, particularly in those of Mrs. Smith. Few indeed can distinguish invention from recollection, and the events of the present tale may have appeared the genuine offspring of fancy; while, to veterans in the circulating library, for such we profess ourselves, scarcely a single event is new. St. Maur and Marsden are little more than the copies of what is told in *Marchmont*. The wild insanity of the lady at Teignmouth has numerous prototypes; and the distress is unnecessarily heightened in the way which has been often already attempted. We are sorry to be obliged to add, that our author has chosen some reprehensible guides—and his heroine is an example of the inconsiderate rashness which we blamed in *Marchmont*. On the

whole, independent of the want of novelty, we think the present work neither peculiarly interesting nor pleasing.

ART. 37.—*The Western Mail; being a Selection of Letters made from the Bag taken from the Western Mail, when it was robbed by George ——— in 17—. Now first published.* 12mo. 3s. Mawman. 1801.

The robbery of the Western Mail was the foundation of the present fiction—we ought not to say forgery, for it is an innocent error, likely to injure no one but the author or publisher. The letters, supposed to be found in it, are truly trifling, not even calculated to amuse; and, what is more singular, ‘saints and sinners,’ old men and children, grandmothers and boarding-school girls, all write in the same style. We find nothing, however, calculated to give pain, to injure the morals, or stain the cheek of innocence with a blush.

ART. 38.—*First Love; a Novel.* 3 Vols. 12mo. 18s. Boards. Lane. 1801.

We have here the same common-place round of a cruel father, a disappointed maiden, and a happy marriage in conclusion, which is to be found in the major part of modern novels; though the author would fain persuade us that there is an air of authenticity running through his work, (we should have judged her, had we not been told to the contrary,) of which, we confess, we can see no particular signs. Why will a writer act so ridiculously as to affix a preface to say he cares not whether the world approve or condemn him? He must be perfectly assured that the world cares a great deal less whether his novel had been burnt in manuscript or remain to be sold in print to the green-grocer. If we have no respect for the opinion of the public, we should, in good manners, save them the trouble and expence of reading what we think of them.

ART. 39.—*The Sorrows of Werter, translated from the German of Baron Goethe. By William Render, D. D.* 12mo. 4s. Boards. Phillips. 1801.

The public is indebted to the translator for an appendix, in which he gives an account of an interview with Werter a short time before his death,—an event on which he observes as follows:—‘The news, indeed, affected me much, but I must confess it did not surprise me.’—It could not surprise him, for it was sufficiently evident that Werter was a maniac, who, if permitted to be at large, ought to have been constantly attended by a pupil of Dr. Willis’s, or one of a similar school. The thoughts of such a maniac are a *bonne bouche* for a German writer, but in this country they are fit for the perusal of those persons alone who take delight in a promenade at Bedlam. The translation is faithful; but we trust to the good sense of our countrymen, that these wild ravings, which can be the only excuse for the guilty passion which hastened the fatal catastrophe of the ‘hero’ of the piece, having now lost the charm of novelty, are fast travelling to deserved oblivion.

MISCELLANEOUS LIST.

ART. 40.—*Hints on Sunday Schools and Itinerant Preaching; in a Letter to the Bishop of Rochester. By John Townsend. 8vo. 2s. Matthews. 1801.*

The very extraordinary language held by the bishop of Rochester, in his late charge on the subject of sunday schools, has excited, as was natural, many advocates for these excellent institutions; and we are not the less satisfied with this defence, because the author was, as he tells us, 'educated by the fostering and beneficent hand of charity, and commenced his ministerial course as an itinerant preacher.' He has evidently improved his talent in the sphere in which Providence has placed him; and the bishop himself, whose destination was altered in early life, and who never forgot the fostering hand which gave him the advantage of an academical education, will be among the first to acknowledge merit even in an itinerant. But setting aside the vulgar language bestowed on itinerants, we are called to a more important point, to inquire whether the bishop's severity against sunday schools be merited or not. To us they appear most admirable institutions, liable indeed to abuse, like every other institution of man; but, from all the inquiries that we have made on this head, we cannot discover the least ground for the bishop's accusation. Of itinerant preaching the defence is of a different nature, and a distinction ought to be made between those who do, and those who do not, belong to the established church. With respect to the former, it is contrary to the discipline of the church, except in the instances of bishops and archdeacons, who are by their office itinerant preachers: the other clergy cannot be justified in travelling from parish to parish, unless they have the permission of their ordinary. To persons out of the church, itinerant preaching is attended with many advantages, which this work points out; and it has not yet attained the perfection of which it is capable. It is far better for the poor to spend their leisure hours with an itinerant than the alehouse; and the composition of this book, with all its defects, develops the improvements which itinerants receive from their occupation. Learning is supposed to look on them with contempt; but the itinerant, who studies only his English bible, may be a better divine than one who can criticise on Greek tragedies, or is a wonderful adept in arts and sciences.

ART. 41.—*An Essay on the Importance of Schools of Industry and Religious Instruction; in which the Necessity of promoting the good Education of Poor Girls is particularly considered. By Robert Acklam Ingram, B.D. 12mo. 1s. Rivingtons.*

Many excellent remarks on the propriety and the mode of establishing schools of industry in villages. From the admirable and practical hints thrown out on this subject by the worthy author of this essay, whose benevolence is apparent in all his works, we cannot doubt that he has adopted many of them in his own neighbourhood; and the practical result of his system, after a few years trial, will add much to the improvement of political science.

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ART. 42.—*A descriptive Tour and Guide to the Lakes, Caves, Mountains, and other Natural Curiosities, in Cumberland, Westmoreland, Lancashire, and a Part of the West Riding of Yorkshire. By John Housman. 8vo. 5s. Boards. Law. 1800.*

This will be a very useful travelling companion for those who visit the lakes. The hand of time makes such innovations even in the features of nature, and human industry has of late years been so actively employed in the vicinity of these romantic retreats, that a fresh guide, if not absolutely indispensable, is very desirable. The plantation of new, and the fall of old, woods, have rendered the flowery descriptions of West, in some instances, almost unintelligible. Mr. Housman has availed himself, with great freedom, of the labours of his predecessors. His quotations from Hutchinson, West, Radcliffe, and Gilpin, are indeed so copious, that, were these foreign feathers plucked out, he would appear in a deplorable state of nudity.

The utility of this work is enhanced by a map of Lancashire, Westmoreland, Cumberland, and a part of Yorkshire; by two draughts, the one of the lakes in Lancashire and Westmoreland, the other of the Cumberland lakes; and by an itinerary, shewing the distances of places, with references to the pages where those places are noticed.

ART. 43.—*Etiologia: or, an Answer to the Question, When does the Nineteenth Century commence? 8vo. 1s. Johnson. 1800.*

A learned discussion on that most important subject which lately occupied the attention of poets, politicians, mathematicians, and scholars of all names and descriptions, for about two years, which was discussed in every company with as much warmth as if the rise and fall of jacobinism or monarchy, of new French principles or the ancient régime, depended on its issue—In what century do we now live? This writer treats it as a question *de laná capriná*, and in this point we fully agree with him. On the others we shall only add, that much may be said on both sides; though we must adjoin that we never were witnesses to the warmth and ill-humour excited by this question, without the melancholy reflexion that eighteen hundred years had elapsed since the birth of our Saviour without producing much resemblance between many of his disciples and their master.

ART. 44.—*Miscellanies in Verse and Prose. By Elizabeth Garrard, of Bath. 8vo. 4s. Robinsons.*

A more favourable opinion will be formed of this lady's talent from her poetry than from her prose.

#### ‘ THE WISH.

‘ Were mortals’ wishes not in vain,  
And I could all I’d ask obtain,  
It should not be a large estate,  
Nor ought that men imagine great—  
Not velvet beds nor painted domes,  
Nor hangings wrought in Persian looms,  
Nor diamonds from Golconda brought,  
(Useless trifles dearly bought)

Nor equipage, nor gay attire,  
 Nor all that glitter fools admire :  
 No—give me but a little cot,  
 Built on some pleasant, healthy spot ;  
 The inside elegantly neat,  
 A little library complete ;  
 Music for those who lik'd to play,  
 Or found the time drag slow away ;  
 A board with frugal plenty crown'd,  
 And cheerful faces sitting round—  
 A chosen set, I'd have them be  
 From scandal and ill-nature free.  
 A garden fill'd with various flowers,  
 Shady walks, and rosy bowers,  
 Where with book, or favorite friend,  
 Sometimes a tranquil hour I'd spend ;  
 A horse to ride, or chaise and pair,  
 To go to church or take the air.  
 O Fortune ! (if not deaf as blind)  
 Hear my request ;—at once be kind,  
 And grant me, from thy abundant store,  
 Enough for this—I ask no more.' P. 222.

Allegories, a tale *imitated* from a French *imitation* of a Spanish story, essays, and detached thoughts, form the prose of this volume.

ART. 45.—*A Meteorological Journal of the Year 1800, kept in London, by William Bent. To which are added, Remarks on the State of the Air, Vegetation, &c. and Observations on the Diseases in the City and its Vicinity.* 8vo. 2s. Bent.

The year was in general hot and dry. The barometer was from 30.56, in July and October, to 29.14 inches, in January. The mean was unusually high, viz. 29.95.

The thermometer was from 83° to 23°; the mean height 51° 6'. The mean of the in-door thermometer was 55°: the mean heat of April 54.7. The rain was 20.31 inches.

The account of the diseases, and the appearances of vegetation, proper appendages to this very useful little annual tract, are incapable of abridgement.

ART. 46.—*A Treatise on the Commerce and Police of the River Thames: containing an Historical View of the Trade of the Port of London; and suggesting Means for preventing the Depredations thereon, by a Legislative System of River Police. With an Account of the Functions of the various Magistrates and Corporations exercising Jurisdiction on the River; and a general View of the penal and remedial Statutes connected with the Subject.* By P. Colquhoun, LL. D. 8vo. 10. 6d. Boards. Mawman. 1800.

From the great extent of our commerce it is natural that depredations on property on the river Thames should be very considerable; and, even allowing that the present work gives an exaggerated statement, the necessity of some regulations to check the rising evil are

still manifest. The writer before us has given himself a great deal of pains in exploring all the various arts of fraud by which the merchants and the revenue are daily sufferers; and to his exertions we are indebted for the establishment of a river police, which promises very considerably to check the present disorders. For a time at least it is probable that the marine police officers will exert themselves in securing the property under their protection; and we hope that experience will not give us occasion for crying out, *Quis custodiat ipsos custodes?* Much valuable information may be derived from this volume on the nature of the floating property on the Thames, its continued increase for several years anterior, and the depredations committed on it: but the author blends too much of his own remarks on morality and the law and police, and will not leave his readers to conclude, from the facts recited, that the marine police is likely to be a useful institution. He has given us, nevertheless, a valuable volume; every thing is collected together which can possibly relate to the subject; and the description of various classes in society, whose very names are unknown to the greater part of our readers, contributes very much to the knowledge of the manners of this metropolis. Some other investigator, it is to be hoped, will give a similar research into the west end of the town; and when it is considered that the expenditure of the nation is now above sixty millions annually, it will be curious to class, in the same manner as in this work, the different personages whose peculations resemble those below London-Bridge. We wish every degree of success to the marine police; and the publication of this work will open the eyes of people engaged in mercantile concerns, and convince them of the necessity of such an institution. Plunders increase in every department in proportion to the facility of carrying them on, the absence of restraints, and the want of morality in the people. We are sorry to observe, that, from the work before us, it should seem that morality has been declining daily for some years past among the lower classes; and that the disposition to pillage commercial property is traced, with a show of reason, to 'the habit of smuggling, which has prevailed ever since the revenues were collected.' There is too much reason, we fear, for this remark; and while the lures for smuggling are so great, the disposition to pillage will continue, and the eyes of the marine police must never be shut.

ART. 47.—*A Review of the Musical Drama of the Theatre-Royal Drury Lane, for the Years 1797-98-99 and 1800; which will tend to develope a System of private Influence injurious to Musical Emulation and public Entertainment, and to elucidate several interesting Points of Matter in Mrs. Plowden's late distinguished Publication. Addressed to the Proprietors of the Theatre. By R. Houlton, M. B. 8vo. 2s. Westley. 1801.*

Dr. Houlton, author of *Wilmore Castle*, complains like modern patriots, but apparently with still more reason, of undue influence—'of something behind the throne greater than the throne itself.' Mrs. Plowden's complaint was similar; and from the facts adduced, viz. the fates of different musical productions for the last four years, we fear that neither are unfounded.



ART. 48.—*The Prospectus, Charter, Ordinances, and Bye-Laws of the Royal Institution of Great-Britain: with Lists of the Proprietors and Subscribers: and an Appendix.* 4to. 3s. Cadell and Davies. 1800.

The ordinances and bye-laws of this very respectable institution appear well adapted to the views and objects of its patrons. We cannot do otherwise than wish well to a plan so truly patriotic.

ART. 49.—*A short Account of the Royal Artillery Hospital at Woolwich: with some Observations on the Management of Artillery Soldiers, respecting the Preservation of Health.* By John Rollo, M.D. &c. 8vo. 5s. sewed. Mawman. 1801.

This is scarcely a subject of critical notice. In general, the arrangement and management appear to us judicious and skilful; and of the directions for the preservation of the health of the artillery soldiers we highly approve.

ART. 50.—*The Christian's Elegant Repository. Embellished with Six beautiful Engravings.* 12mo. 5s. Boards. Button. 1800.

A selection of essays, anecdotes, dialogues, poetry, &c. for a monthly publication. The piety of the writers is more to be praised than their taste; and, in an elegant repository, a greater attention might have been expected to be paid to the style, language, and matter of the pieces presented in this form to the public. Yet there are several in which instruction and entertainment are well blended; and the seriousness which predominates renders it by no means an ineligible work for people just advancing into life.

ART. 51.—*Memoirs of Captain Shelburne. Written from authentic Documents. To which is now added, Henry and Charlotte; or, The Fatal Shipwreck. A Tale, founded on Fact.* 12mo. 1s. Hurst.

Two doleful tales, said to be founded on fact; but which would have pleased us much better if they had presented us with the plain facts in half the compass of the present work; as the mode in which they are dressed up diminishes very much the credibility of the circumstances that are asserted to have actually occurred.

ART. 52.—*Thoughts on the Propriety of preventing Marriages founded on Adultery.* 1s. Rivingtons. 1800.

This subject has been so ably discussed in both houses of parliament, that we cannot suppose any of our readers in a situation to find any novelty in the arguments here produced, to prohibit marriages founded on adultery. The evil is by no means of the magnitude represented by this writer and many who adopt his opinion: but it strikes us that no legal restriction is necessary with respect to the members of the established church, as the marriage service is sufficient of itself to prevent a second violation of the marriage vow.

ART. 35.—*An Appendix and Key to Stackhouse's Essay on Punctuation.\** By the Author of the Essay. 12mo. 1s. West and Hughes. 1800.

This performance is called in the title-page, by the author himself, a *valuable appendix*. Such an instance of vanity is reprehensible; but we must allow that the work is not destitute of merit.

\* See our XXXth Vol. New Arr. p. 360.

ART. 54.—*Domestic Union, or London as it Should Be! Containing Observations on the present State of the Municipality of London; with Hints for its Extension and Improvement; together with Remarks on the West-India Docks in the Isle of Dogs; the Wapping Docks; the Projects for improving London Bridge, and for making a new Iron Bridge across the Thames; the Canal on the South Side of the River; and the several new Streets under present Contemplation. By the Author of the Portentous Globe. 4to. 3s. 6d. Walter. 1800.*

Some useful hints in an immense mass of rubbish. The writer, a plain sober citizen, affects to imitate Sterne—and never was unfortunate wight more out of his element. We recommend to him to strike out all the addresses to his readers, all the talk about himself, and all his other sentimental turnings and windings, and to re-write the remainder on a plain sheet of paper, for the use of the lord-mayor and aldermen, who may then, peradventure, give some degree of credit to his suggestions.

ART. 55.—*The Christian Reconciler; or, Religious Bigotry reprov'd. Being a Word in Favour of the Church of England, Dissenters, Quakers, and Methodists, in Strictures on two late Liverpool Publications; one called Free Remarks on primitive Christianity; the other, a new Theological Repository: containing likewise a Dialogue between a Bishop and a Blacksmith; Hints to the Bishop of R——, &c.; a short Address to the Deists; and a Poetical Sketch of the Public Charities of Liverpool; with a Note to the Managers of Poor-Houses. By John Fernel, Portrait and Miniature Painter. 12mo. 1s. Hurst. 1801.*

The title-page is a good index to the contents of this work, and very few readers will trouble themselves with perusing any other part of the pamphlet.

ART. 56.—*A Description of the House and Gardens at Stourhead in the County of Wilts, the Seat of Sir Richard Hoare, Bart. with a Catalogue of the Pictures, &c. 12mo. 1s. Cadell and Davies. 1800.*

The very extensive and widely-diversified gardens at Stourhead have of late years been considered as well worthy the attention of the curious traveller who chances to stray through that part of our island. In order to render a visit of this nature more agreeable, the present little manual is submitted to the public, and contains a circumstantial list of the pictures in the different apartments, together with the dates of the birth and death of the several masters who painted them.

#### CHINESE LITERATURE.

WE have been just favoured with the following letter:

‘GENTLEMEN,

‘I have sent you these papers that you might see the actual state of my intended performance, as announced to you several weeks ago. I am, &c. A. MONTUCCI.’

The papers here mentioned are the proposals of the letter-writer, which have been so generally circulated, for publishing a work on the CHARACTERISTIC MERITS of the CHINESE LANGUAGE, and a printed letter, stating his pretensions to the public favour, his qua-

fications for executing it, and the motive on which it was begun. To this communication our only answer would have been—*God speed you!* were we not called on by a note annexed, written in resentment against us, for having declined to comply with the writer's request, which, upon the appearance of Dr. Hager's book, was strenuously urged upon us; namely, that we would delay to review that performance—till Mr. Montucci should have written, printed, and published, the work he has since announced. Had this solicitation been treated as it deserved, we should not have passed it over in silence; but, as our silence has given offence, we will endeavour to atone for it by now speaking out.

The note itself we annex:

'In the Critical Review for April last, there has appeared a very favourable account of doctor Hager's volume, of which I shall take proper notice in the course of my intended work; and shall, therefore, only here mention, that they have borrowed the characters from the proprietor of Dr. Hager's work; and out of twenty-two of the *modern* ones introduced in the Review, ten of them are of the number of those very incorrect ones which, in the doctor's performance, amount to thirty!—What is observable in the Reviewers is, that, besides repeating, in a most grave and solemn manner, several of the most erroneous observations of the "learned doctor," they particularly extol "the beauty of the Chinese characters." Let me ask them, How many Chinese volumes they have seen in their lives? Their review fully answers this question.'

The first charge then against us is, our having borrowed the Chinese characters from which Dr. Hager's book was printed, to insert in our article upon it. To this we have only to reply, that the expence of cutting types in imitation of them, if incurred, would have less effectually answered our purpose than the giving the identical ones actually used; and that, when Mr. Montucci shall have published his work, we shall be as ready to avail ourselves of his types for the like purpose.

It is next imputed to us, that '*out of the twenty-two MODERN ones introduced in the Review, ten of them are of the number of those very incorrect ones which, in the doctor's performance, amount to thirty!*' To this charge we cannot precisely answer, as Mr. Montucci has forborne to specify either the *thirty* or the *ten*. When he descends to particulars, we shall have no objection to justify ourselves, as far as to our own quota, whatever we be inclined to do more.

The third attack is as follows: '*What is observable in the Reviewers is, that besides repeating, in a most grave and solemn manner, several of the most erroneous observations of the "learned doctor," they particularly extol the beauty of the Chinese characters.*' Here a double crime is imputed—the repetition, in a most grave and solemn manner, of several observations of Dr. Hager, and that these, so repeated, are amongst the most erroneous. To the first charge we plead guilty, if there be guilt in being grave and solemn where levity and grimace would have been certainly impertinent. As to the degree of error these observations contain, we have no apprehension on that score, till Mr. Montucci shall have actually fixed it; and, in respect to the beauty of the Chinese characters, with Mr. Montucci's per-



mission, we will again extol them—even after we have seen those given by himself.

To the closing question:—‘*Let me ask them, How many Chinese volumes have they seen in their lives?*’ Mr. Montucci himself has replied—‘*Their review fully answers the question.*’ Full surely, then, ’twere needless to ask it. In this particular, however, his memory having failed him, we will venture to reply for ourselves:—As many perhaps, and even more, than Mr. Montucci, who, by his express confession, was unfurnished for materials beyond what were sufficient for *some critical remarks* upon ‘Dr. Hager’s *unaccountable paradox*, of creating the greatest aversion and contempt for the very subject of his own work,’ till Mr. Raper communicated ‘his inestimable treasures, which afford abundant materials, not only for a *few remarks*, but a *COMPLETE TREATISE*.’ Such a treatise, then, we are promised by Mr. Montucci! and a specimen he has given us in the title to his work. [This title, those who have not seen it will be pleased to know, is inclosed in a square of Chinese characters, selected, they will expect, from Mr. Raper’s abundant materials;—so did we; when, lo! at first sight saluted our eyes, in the top and bottom lines, two, transcribed from AMIOT’S *Letter from Peking*, tables XXI and XXIII, published by Mr. Needham at *Brussels*, and abridged by Dr. Morton, in the *Philosophical Transactions*, Vol. LIX. Of the two side borders, one is a *miserable* copy of the other (according to our taste for the beauty of Chinese characters), and neither of them has any more to do with the subject than the words *George the Third, king of Great Britain*; whilst the motto, which has almost as little pertinence as the sides, is the only sentence in Chinese characters (if our memory do not greatly deceive us) that occurs in the fifteen large volumes of the *Missionaries of Peking*, where it stands in a connexion that might have suggested caution to him who applies it.

The proposals of Mr. Montucci’s *COMPLETE WORK on the Chinese language* are dated June 1, and its appearance is promised ‘*very soon after Michaelmas.*’ Now, as the book which suggested the first idea of it was not published till February, and the materials of Mr. Raper were communicated since—the Chinese language confessedly comprehending 80,000 characters—what a prodigy must be Mr. Montucci, who could not only conceive, but compile, the work he hath promised, and procure artists to execute the same, within the time thus assigned! How fortunate also hath Mr. Raper been in committing his materials, the accumulation of a thirty years’ residence in China, to the hands of one thus eminently endowed for a work so Herculean!

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IN answer to the Note from Y. Z. dated from St. John’s College, Cambridge, we have only to observe, that illness has hitherto prevented our coadjutor from continuing his remarks on Mr. Allwood’s *Literary Antiquities of Greece*, but that we hope to return to them in the course of our next number.

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\* \* The price of Sir J. B. Burges’s poem of Richard the First is 16s. instead of 17. 5s. as marked by mistake in our last number.